

Religious Education

The Journal of The Religious Education Association

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VOL. XVII.

FEBRUARY, 1922

NO. 1.

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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

Nineteenth R. E. A. Convention

SCHEME FOR SESSIONS

THE CONGRESS HOTEL, CHICAGO

Wednesday, March 29—

9:30 A. M.

"Directors of Religious Education." Committees.

5:00 P. M.

8:00 P. M. Public Meeting for Students.

Thursday, March 30—

9:30 A. M.

to

Departments.

12:00 A. M.

12:30 P. M. Luncheons.

2:30 P. M. Departments.

8:00 P. M. "Public General Session."

Friday, March 31—

9:30 A. M. Annual Business Meeting R. E. A.

10:30 A. M. CONFERENCE ON WEEK-DAY RELIGIOUS EDUCATION.

Session I—"Aims of Week-Day Schools."

12:30 P. M. Luncheons.

2:00 P. M. Conference on Week-Day Religious Education.

Session II—"Problems Relating to the Curriculum."

3:30 P. M. Session III—"Problems Relating to the Curriculum."

8:00 P. M. Session IV—"Problems of Organization and Supervision."

Saturday, April 1—

9:30 A. M. Conference on Week-Day Religious Education.

Session V—"Problems of Public School Relationships."

11:00 A. M. Session VI—"Teaching Methods."

2:00 P. M. Session VII—"Problems as to Professional Standards."

3:30 P. M. Session VIII—"Reports of Committee on Finding" and also "Report of Continuation Committee."

5:00 P. M. Adjourn.

A program in greater detail will be found on other pages in this magazine.

The sessions of the conference have been planned to provide for the largest possible measure of free discussion, based upon surveys and reports previously printed and upon short introductory papers. This is not a convention for speeches, it is to be a *conference* on specific problems.

See Program pages 64-67. Read notice on page 67.

COMMITTEE ON PROGRAM

Theodore G. Soares, Chairman, President of The Religious Education Association.

Joseph M. Artman, Professor The University of Chicago.

George Albert Coe, Chairman The Council of Religious Education.

Henry F. Cope, Secretary, The Religious Education Association.

Charles D. Lowry, Assistant Superintendent of Public Schools, Chicago.

Norman E. Richardson, Professor, Northwestern University.

Peter A. Mortenson, Superintendent of Public Schools, Chicago.

George Platt Knox, International Sunday School Education.

Charles W. Shinn, Secretary Chicago Sunday School Association.

Frank G. Ward, Professor Chicago Theological Seminary.

John E. Stout, Professor, Northwestern University.

The Meaning of Religious Education

FREDERICK TRACY, PH.D.*

In the consideration of this topic we have to deal with two of the greatest words in human speech, and with two of the greatest conceptions in human thought. The one is Religion and the other is Education. If both terms are properly understood it is hardly an exaggeration to say that within the compass of their meaning you may find the things that constitute man's supreme vocation, the central purpose of his being. So far as we can make out, man is the only mundane creature capable of either religion or education; and the records which he has left behind him in every age of the world furnish abundant evidence not only that he is capable of both, but that they play a very large part in his life and absorb a very large share of his attention. It is moreover a matter of history that religion and education are regarded by most men as having a very close connection with each other. In spite of the fact that some educated persons are not religious and some religious persons are not educated, and do not wish to be, it remains true that the great teachers, in every age of the world, have been for the most part devout and godly men, and that the outstanding prophets of religious faith have valued learning above rubies, and have sought for it as one seeks for hid treasure. The conviction is widespread that religion and education are not enemies, but staunch allies.

But we must go deeper than that; for the connection between these two things is widely conceived to be more than a mere alliance or affiliation. It is believed to be so close and vital that you may bring them together within the compass of a single notion. In the phrasing of my topic, for example, the one is predicated on the other, and the two terms are blended in a single term, "Religious Education," whose meaning I am expected to discuss. The assumption clearly is that religion and education belong together, and that there is a real sense in which the term "Religious Education" may be legitimately employed.

Now it seems to me that in order to accomplish the task that is before us, and set forth clearly the meaning of its constituent terms; that is to say, we must determine for ourselves what we mean by "religion" and what we mean by "education." You are well aware that both these have been the subjects of ceaseless discussion and investigation during many centuries, that men's notions about them have been repeatedly re-shaped and re-stated, and that those whose opinions carry most weight are now fairly unanimous on at least one or two points, which are of fundamental importance.

Perhaps the most significant feature of our progress in these matters might be described by saying that in our judgments of value the emphasis has gradually shifted until now it bears most heavily upon those things that belong to the spirit and the inner life of man. Personality and character are looked upon as having inherent and intrinsic value; all other things as having derivative and instrumental value. The ultimate standard of worth is an ideal of personal worth, and all other values are dependent upon and tributary to the values that lie wrapped up in personality. As a direct result

*Professor, The University of Toronto; an address delivered at the Baptist Convention of Ontario and Quebec.

of this, in the field of education we have long since come to see that the curriculum should be made for the pupil and not the pupil for the curriculum, and that courses of study should be selected and prescribed primarily and principally with a view to the making of character and the perfecting of human personality. Having achieved this much in the way of progress, we awake to the fact that we have simply been moving over to the standpoint of Jesus, whose character is the embodiment of this ideal, whose life is the supreme example of it, whose teaching contains the irrefutable logic of it, and whose death on the cross was the price that had to be paid for its world-wide realization.

The most important result of this shifting of the emphasis is that the whole matter is conceived less mechanically and more vitally than in the days of yore. Education on the one hand, and salvation on the other, are now thought of, not so much as formal transactions, like buying goods over a counter, but rather as vital processes taking place within the spirit of a man; processes which are best described by saying, not that he obtains something worth while, but that he becomes something worth while. The metaphors employed to describe the essence of the matter have undergone a change that is highly significant. The process of education was commonly thought of in former days as the process of obtaining a lot of useful knowledge. This knowledge came from without, and the pupil got possession of it—or as much of it as he could—and stored it away in his mind against the day when he could turn it to good account.

Religion was thought of in a similar fashion. The great thing was to get "salvation." Salvation was regarded as something which a man might obtain, if he were prepared to fulfil the conditions or pay the price. Or, if salvation was free, it was because someone else had fulfilled the conditions or paid the price on his behalf.

There were other metaphors, of course, under which the essential nature of religion and education were expressed, and other ways of setting forth the peculiar advantages of religion and of education respectively. Men have not hesitated to urge the claims of education on the ground of the relief from toil and poverty which it is supposed to bring; and men have not scrupled to urge the claims of religion as the most reliable means of escape from impending disaster, and the surest way of securing personal safety and happiness, either here or hereafter. Under such metaphors as the life-boat, the life-line, the court of justice, the canceled debt, and the ransomed slave, men have done their best to express the meaning of this great word "salvation," and have only partially succeeded, even as you and I shall only partially succeed.

For I am by no means claiming that these ways of speaking are false. I am only claiming that they are inadequate. The world moves forward. New occasions teach new duties. The new wine bursts the old bottles. The vocabulary of one age is not competent to utter the thoughts of another age. There is valuable truth in every one of these old formulae, but none of them contains the whole truth. And if exclusive attention is given to any of them by itself, it is apt to become misleading and mischievous. There is no doubt that the metaphors of the cabinet, the life-boat, and the court of justice, have been overworked, to the detriment of our educational and religious enterprises. As we learn, slowly and painfully, the lesson that personal character is the greatest thing in the world,

and that there would be no profit to a man, if he should gain the whole world and fail to find himself, the defects to which I have referred are being gradually remedied, so that the controlling purpose in modern education has come to be the emancipation of the individual from everything that would hinder him from entering upon the heritage that lies potential within the depths of his own being and becoming all that his Creator intended him to be. In like manner it may be said that the controlling purpose in present-day evangelism is that the soul shall be delivered, not so much from impending calamity from without as from the canker that would eat away its life from within; that the soul-tissue shall be made clean and pure and strong; that holiness (which is just wholeness, or soul-health) shall be attained; that the divine life, as we see it in Jesus, shall flow freely through the veins of our humanity, and that human life and character shall realize their divine possibilities. "Soul-saving," says a distinguished Oxford scholar, "is really soul-making," and if we catch the significance of that remark it will give us a very broad hint as to the meaning of Religious Education.

But let us be a little more explicit. "The fulness and perfection of personal character" is a splendid phrase, but as it stands it suffers from vagueness. Can we, by any added word, make it more definite? What is meant by personality?

That question, of course, is a very profound and difficult one, but for the present it will be sufficient to point out that we are not dealing with some mysterious entity, lying outside of the concrete activities of the soul's life, but with the living principle that operates and functions through those activities; through thought and feeling and will; a principle, indeed, that has its very being and life in and through those activities and nowhere else. Not in feeling alone, nor in thinking alone, nor in will alone, but in all of them together. For Modern Psychology has discovered the complete interrelation and interdependence of these forms of the mind's energy, within the unity of the personal life. And so the "fulness and perfection of personal character" means the complete and healthy development of the powers of thought, of feeling, and of will, in the closest relation with one another; and hence it follows that education (which aims at the realization of that healthy development) is not merely instruction, nor merely training, nor merely nurture; but all of these, woven together in the unity of a single though highly complex process.

We may speak in the same way of the religious life. I am aware, of course, that this subject has its mystic or transcendental side, where there is endless room for abstract speculation; but it has also its concrete and empirical side; that is to say, religion shows itself in the thinking, the feeling, and the conduct, of actual persons living their actual lives in the world. For religion is neither something outside of these, an alien plus, nor does it realize itself in any one of them apart from the others. Religion is not merely a matter of the intellect, though intellect is essential to it, and no religion is possible except to rational beings. Religion is not merely a matter of will, much less of mere habitual behavior, and yet behavior is essential to it, and the main effort of true evangelism is to persuade and enlist the will. Religion is not "morality touched with emotion," though morality constitutes perhaps four-fifths of its actual content, and it arouses the deep-

est emotions of which we are capable. A man's religion is found in the quality of his thinking, feeling, and behavior, and in the way in which these are organized about a common centre and directed towards a true ideal. "Let thought and feeling and will be exercised in the highest way about the highest objects, and you have religion. Religion is neither apart from life nor a part of life, but life, at its highest and best."

From this point of view religious education means the culture and training of the intellect, the emotions, and the will, so that they shall function in the highest way about the highest objects and in the most wholesome harmony, so that the pupil shall know the true, appreciate the beautiful, and will the good; so that he shall be at one with the Divine, and, what is the same thing, at one with his own ideal self, rejecting and repudiating his worse and lower self, and bringing into being that higher unity and reconciliation in which all life and love, all purpose and endeavor, all things within and without, are "bound with golden chains about the feet of God."

There is still another point, of very great importance. When I speak of "the fulness and perfection of personal character," I have in mind an ideal, not yet realized, but in process of realization. And this serves to remind us that in religion and education alike we have to do with capacities that are unfolding, with processes of growth, with something that has not yet attained, neither is already perfect, but which is capable of advancing towards perfection, and whose very life consists in such advance. Herein lies the challenge and the charm of all educational work. The soul of a child is not created mature, but immature. It is not a finished product, like a cabinet as it leaves the factory, but a vital principle that has before it the glorious vocation of realizing itself and entering into the possession of that inheritance which lies within its own being. The soul's task is to become more and more completely the master of its own powers, and to make continually higher attainments in thinking what is true, in appreciating what is beautiful, and in loving and willing what is good. The metaphor of the cabinet with its pigeon-holes gives place to the metaphor of the tree planted by the rivers of water, whose development is not by additions from without but by continuous unfoldings from within. And the task of all education, whether called religious or not, is to foster and facilitate that development by every possible means. And all education that contributes to this end is in the broad sense religious education.

Several important deductions follow. For example, it follows that salvation, though from one point of view a transaction that may take place at a definite moment of time (a man goes into a meeting "lost" and comes out "saved") is nevertheless from another point of view the business of a lifetime. In one sense it is completed in a moment; in another sense it is forever incomplete, but always approaching completion. Soul-saving is really soul-making. I know that crises may occur; that there may be moments of great and weighty decision. Such moments mark the focus points of spiritual adjustment. And yet if salvation is the building of life and character and the adjustment of thought and feeling and conduct about a divine centre, then this adjustment may and should be going on continually. And while in some lives the initial adjustment is no doubt sudden and revolutionary, in other lives, that are spent in an atmosphere charged with godliness, the adjustment is continual and progressive. And the latter type of Christian experience is usually more satisfactory on the whole than

the former. Indeed we may go further and say that even in the case where there is a marked and sudden conversion, there must also be continuous and progressive adjustment to the Divine centre and ideal. Otherwise the focus point of religious experience loses its value, and the last state of that convert is likely to be worse than the first.

Again, it follows that salvation is not so much a prize to be awarded at the end of a long, arduous struggle, as a reward that lies in the struggle itself. This principle holds everywhere. The real reward of all genuine labor lies in the joy of producing; the wages are merely a token of the value which the community places on the product. The real student does not have to wait for his reward until the results of the examinations are published, or until he kneels before the Chancellor to receive his degree. He begins to reap his reward in the very first hour of diligent study. The degree is merely the official mark by which the University records its estimate of his attainments, an estimate which may sometimes be erroneous. "The rank is but the guinea's stamp." And so it is, most emphatically, in the religious life. Its full rewards, no doubt, will occupy the measureless experiences of eternity, but those rewards begin to be reaped in the very first occupation of the soul of a little child with the things that are true and lovely and of good report.

This leads easily and logically to my last remark, namely, that just as there is an education appropriate to each period of the pupil's life, so there is a religious experience appropriate to each period of his life. No small part of the task of the teacher consists in finding out how to adjust the curriculum and the method of teaching to each stage of the pupil's progress, so that he shall achieve and attain to the very best that he is capable of within that stage, and at the same time become most perfectly fitted to enter on the next. Each period is looked upon not only as a preparation for the next, but also as having its own value in itself. So it is also in the matter of religious experience. Corresponding to each period in the life of the individual there are ideas, groups of concepts, feelings, and forms of activity, appropriate to that period, constituting its perfection and value, and at the same time the best preparation for the period that follows. Prof. Coe has written a book on "The Religion of a Mature Mind." He would cordially endorse me in saying that there is also a religion of the immature mind. And the latter is just as real and just as valuable as the former. The child at any given age can be genuinely religious, within the range of ideas, feelings, and activities, that are psychologically possible at that age. To ask less of him than this is to rob him of his spiritual birthright. To ask more of him—to try to force on him the religious concepts and the religious phraseology that belong to maturity; to expect him to have the experiences proper to adult life and to repeat the formulae in which those experiences are expressed—is to school him in religious pedantry and cant, and to train him for membership in that class, already much too large, who remain all their lives satisfied to put words in the place of ideas, and shibboleths in the place of realities.

If we have been on firm ground thus far, the meaning and the value of religious education should now be fairly clear. Religion, properly understood, is man's supreme concern. It is not a part of life, much less an adjunct of life; it is life itself, in its wholeness and perfection. But the wholeness and perfection of life is a divine ideal, which continually rebukes

and challenges the actual life, and lures it on to become more and other than it is at any given moment. This progress upward takes place always in accordance with the laws of human growth. "First the blade, etc." The whole affair is both natural and supernatural at the same time.^{*} Some of us may be prone to forget the former, others to overlook the latter. To keep in touch with both; to have ever before us the divine ideal on the one hand, and the actual human life of thought and feeling and conduct on the other; and to know how to guide the one towards the other; this is the equipment we need for the work of religious education, which now turns out to be nothing else than the fine art of helping the pupil to be the very best that he is capable of being, and to exercise to the full the prerogatives that are his, at every stage of his development. And the reward is ours, not merely at the end, but at the beginning, and at every step of the way.

Christian Education and Social Control

EDWARD ALSWORTH ROSS, PH.D.*

Probably all students of society would accept something like the following as the formula of social progress: *The maximizing of harmony and coöperation and the minimizing of hostility and conflict.* The catastrophe of the World War shows what happens when national claims and ambitions are not held in check by consciousness of common humanity. The ferocious struggles between Reds and Whites in Russia and her border states shows what happens when class interests and claims are not held in check by consciousness of common membership in society. The sociologist recognizes that there are situations which justify the use of violence of one nation against another and of one class against another. He is not a 100 per cent. Pacifist nor a 100 per cent. Anti-revolutionist. Nevertheless, he recognizes that this generation of men has become infatuated and seduced with the doctrines of rivalry and conflict and that, unless we can get into millions of minds a mere sedative doctrine, we of the white race shall probably all go to extinction together, leaving the color races to inherit the earth.

Not all religions combat the hereditary human tendency to fight, to endeavor to dominate. However, it will be generally conceded that the religion of the Gospels, which can be epitomized as the fatherhood of God and the brotherhood of man will, if it is propagated in pure form, foster the spirit of harmony among men and weaken aggressive inclinations. It is true that it was the greed, aggressiveness, and pugnacity of the governments of the so-called "Christian" nations that brought on the World War. But I doubt if any fair-minded man will charge these nations with having been possessed by the spirit of the Gospel. Christianity had too weak a hold upon modern Europe and what there was of it was for the most part too diluted and adulterated to have much efficacy in restraining the bellicose spirit.

If I am right in inferring that a religion of fraternalism is the medicine that our generation most needs, then those interested in the happiness of

^{*}Professor of Sociology, University of Wisconsin; a paper read at the Wisconsin Conference, November 22, 1921.

their fellow men may well consider what may be done to make the rising generation acquainted with the teachings of Jesus and to lead them to ponder what these teachings call for in the way of behavior, personal, family and social relations, social institutions and social policies. Just as a man, alarmed at discovering that his blood pressure is excessive, submits himself to a regime likely to correct the ominous condition, so a generation that sees ruin ahead unless it can lessen the resort to conflict and diffuse the spirit of coöperation, will deliberately endeavor to give the religion of brotherhood a chance at the minds of its young people in the hope of correcting the dangerous *penchant* of modern society toward violence. In truth, the interest thoughtful men are more and more taking in the promotion of religious education is a healthy prompting of society's instinct of self-preservation.

I see no reason why there need be anything anti-scientific in the program of religious educators. There is no use in arraying one's self against science. Science offers mankind entirely too much in the way of conquest of disease and mastery of the powers of nature for it to be profitable to antagonize. Whatever happens, men of science are not going to be shackled, so it would be the worse for any movement that sets out by opposing or belittling science.

However, I am not aware that this restriction will hamper the kind of religious education I am interested in. My own confidence in science has not in the least made me a "Social Darwinist." The fact that there has been struggle for existence and survival of the fittest down through the development of living forms does not in the least undermine my confidence in the soundness of the principle of brotherhood among men. On the other hand, the terrible results which have followed procedure upon the principles of Social Darwinism prove the bankruptcy of that theory of human relations.

What Do We Mean by the Spiritual Life?

JOHN HERBERT FARLEY*

The spiritual is a life of evaluation. But mere evaluation is not enough. Values must take a certain form. Hence it is a life which believes the *inherence* in nature of a hierarchial order of values. It asserts some things are really superior to other things. Morality and religion, it says, are fundamentally expressions of value of a hierarchical order of worth. Accordingly, movements that believe in or try to realize absolute equality are immoral, irreligious, non-spiritual.

It is opposed to that immorality which assures us that nothing is wrong that is natural; "that in nature there is no higher and no lower; that altruism is only a form of selfishness and that reason has no precedence over the instincts that we share with the brutes."

Philosophies that end in a monotonous uniformity of values as advocated by certain idealistic Utopias which assume a time when all evils shall cease or when there shall be a final fitness or adjustment of things where evil will vanish, are non-spiritual.

*Professor of Psychology at Lawrence College, Appleton, Wisconsin; a paper read at the R. E. A. Conference, November 22, 1921, at the University of Wisconsin.

There could be no virtue where there was nothing but virtue. Nor would there be virtue where virtue was wholly devoid of gradation.

In spiritual thought, ideas, meanings, ends are not evanescent, impotent, shadow attendants of nerve processes or of an impersonal environment. Rather they are true determinants of action. Reason is a factor in determining the direction of human life. The spiritual thus is not anti-rational, however much it may emphasize the importance of feeling and endeavor.

But the spiritual is more than a belief in ends. It is a belief in some form of an ideal fitness, an ideal order of what ought to be. It is a life that feels the call of perfection. Hence righteousness becomes a clarion call to those who are spiritually minded.

Those who are favored with a spiritual outlook upon things are prone to emphasize the importance of purity and holiness. The impulse of purity and of holiness is merely the desire to preserve the integrity of the ideal.

The spiritual man lives not by fear, compulsion, or necessity, but by positive, courageous, free loyalty to a principle.

The spiritual life is one that thinks, feels, and wills the universal. It is one that aims to have the particulars of life conform to the universals of human well being. It is a life that lives in the universal vision. The particularity of extreme individualism it repudiates. The mutual repulsiveness of all psychic centers engendered by hate, distrust, cruelty, and injustice, it combats. The externalism of provincialism in thought, in nationalism and in politics, it transcends. The irrationality of blind, instinctive impulse and sense attachment, it transmutes. It stresses the unity in the multiplicity of human wants.

The spiritual becomes smothered by confinement. Naturally it seeks the free air, the joy of the distant vista, the majestic sweep of infinity. The spiritual is farthest removed from particularity and specificism. It wants facts but it does not flourish on the belief that human possibilities may coincide with discovered fact. It always has a place for the hypothesis, the not yet verified, the hope, the trial-and-error effort, the reality and importance and guiding character of faith. The spiritual is a rationalizing process that ever moves by the antennae of faith out into infinity.

It is opposed to immediatism, opposed to momentarianism, opposed to prudentialism, opposed to closed systems, opposed to materialism, opposed to mere positivism, opposed to agnosticism—of the type of Spencer, opposed to mere externalism. It is a call for expanding life.

The spiritual gets its meaning in reference to an alien world, i. e., a world of powers, conflicts, and movements that are indifferent to or tend to crush human well-being.

The spiritual life lives a life of principle. It aims at principle and lives in the full glare of light that diffuses from principle. The spiritual seeks not the freedom of license, not the equal right to expression of all desires, not the joy of inconsistency, not a life dynamic with chaotic passions, impulses, prejudices, follies, fears, not obscurantism, not a philosophy devoted to control by the irrational sentiment, blind pride, collective dreams, or fanaticism, but a control by appreciative, sympathetic, tender, masterful reason. Appreciation alone is true knowledge. Personality is not the true end of spirituality but rather personality as loyal to principle.

The Aims of Week-Day Religious Education*

GEORGE H. BETTS

No more pressing task confronts workers in religious education today than a definition of the aims of week-day instruction in religion. If this wide-spread movement is to be wisely guided, and if we are to be able to measure and evaluate results we must know what we are trying to do through the week-day program.

Any statement of aims, to be immediately helpful, must not be so *general* that, while indisputable perhaps, it has little or no value as a guide to procedure; it must not be so *detailed* as to fit only into particular situations and so fail of wider application.

These aims are not, of course, when found, to be the product of any person's reasoning or of any group's opinions. They are not a thing-in-them-selves, but a part of the more general aim of religious education as a whole. They arise from two sources which are in the end but two aspects of one single situation: (1) the personal needs of the individual in his spiritual growth and ethical development; (2) the religious needs of society as expressed in its present institutions, activities and relationships.

From this point of view the more fundamental aims of week-day religious education will include the following:

1. *To meet the universal need and increasing demand for dynamic religion to act against the widespread immorality and deterioration of ethical standards characteristic of the present.*

The growing movement for week-day religious instruction is a confession of faith in religion through education on the part of the people and at the same time an accusation of inadequacy on the part of existing agencies for the religious training of youth.

The earlier public schools in America were essentially schools of religion, the curriculum being quite as distinctively religious as in many of the Sunday schools of today. The early church home regularly and as a matter of course taught the child in religion. Our schools have, with the approval of practically all concerned, been secularized and are not allowed to give religious instruction. The home no longer assumes as large a responsibility for the spiritual welfare of the child as formerly. The task thus left to the church has proved too great for its wisdom or its zeal, and in a time of greatly increasing general intelligence and enlightenment our people have gradually been drifting into religious ignorance and indifference. The moral breakdown hastened but not caused by the war, and certain revelations occasioned by the war have resulted in a reaction. We are again turning to religion and

*The two longer papers on "The Aims of Week-Day Religious Education," as well as the shorter statements which follow, have been prepared at the request of The Committee on Program and constitute an advance discussion of the first topic of the Conference, on March 31st and April 1st. The discussion at that meeting will proceed on the assumption that all have studied these papers.

coming to demand that our children be taught the Bible and the basic truths of Christianity.

2. *To give religion its rightful place in the whole scheme of the child's development and education and so insure its presence as a working principle in later life and character.*

A marked characteristic of recent religious thought is the demand that religion shall be less a matter of observance of forms and more a matter of conduct; less the intellectual acceptance of a theological creed and more the development of a true philosophy of living; less the fulfillment and expression of religious obligation and opportunity by the observance of one day each week and more the everyday practice of the Nazarene's program.

This freeing of religion from the shackles of formalism can be hastened by carrying religious instruction out into other days of the week than Sunday, and by making its concepts and its precepts a part of the child's daily thought, learning and action. What is studied, learned and applied in connection with the common run of each day's experience and problems will become so much a part of the inner structure of the life that it is quite sure to touch the springs of motive and action, and so tend to cure the gulf that so often exists between religious profession and ethical practise.

Many good people are, nevertheless, alarmed at the proposal contained in the preceding paragraph. They are scandalized at the idea of dealing with religious affairs on other days than Sunday and in any other place than the church. To them religion is too "sacred" a thing thus to make it a part of the whole program of the child's education. They fear it will "cheapen religion" to teach it on week days. A part of the problem of week-day religious education will be to convert these "Sunday Christians" to the method followed by the Christ in his teaching.

3. *To secure the time and frequency necessary for lodging the religious information, for training the religious attitudes, and for establishing the religious habits and skills required to vivify and spiritualize the ethical virtues by religious motives.*

The amount of time to be given any subject in the general plan of the child's education should be governed by two considerations: (1) The importance of the subject to the individual and society; (2) the scope or amount of material to be covered. For the present discussion we may assume that religion ranks high on both of these counts. There is no possibility on the basis of our present Sunday school practise of securing an adequate amount of time to give the child the religious instruction he requires. To devote at least six times as many hours to arithmetic as to religion in the child's education does not constitute a defensible division.

Furthermore, the very infrequency of impression of instruction that comes but once a week in large measure defeats its purpose. One-hour-a-week classes are not encouraged in colleges, even, because of the educational loss through the fading out of one impression before the next is made. One of the chief aims of religious education is so to adjust the time element for religion in the child's education that his spiritual development may not suffer in comparison with other phases of growth.

4. *To secure for the teaching of religion such educational standards as will command the respect of the pupil and place the religious aspect of his education on a par with other phases.*

Measured by the standards applied to other lines of education we are obliged to admit that with all the good the Sunday school has done and is doing, neither the church nor the children take it seriously from the educational point of view. Its lesson materials are hardly ever studied, learned, recited as are public school lessons. Probably not one Sunday-school pupil out of a hundred could pass for promotion if examined as in general education. Its teachers are seldom prepared by general knowledge or by immediate study to teach what the lesson offers. Probably not one teacher out of fifty could secure a "certificate" to teach in the Sunday school if tested by the standard applied to public-school teachers. The classes meet under limitations as to rooms and equipment which would not be tolerated in even the poorest public schools.

Now if the church is to make religious education one of its leading enterprises, if it is to make this the chief corner stone in building for the future, then this lack of standards must be remedied. It is no more possible to teach religion than it is science with uninformed teachers, with idle, listless pupils, and with no educational equipment.

The very fact that week-day church schools are held on week days will make it possible to set up reasonable educational standards. The teachers are paid, hence their previous preparation and their professional growth while in service can be required. Pupils meet their classes on work days, often on time taken from their public school lessons, hence they can be asked to read, study, recite. Churches are asking for the cooperation of public school authorities on the matter of time and program, hence they must expect to meet public-school standards on matters of supplies and equipment.

No worse mistake would be made in the week-day program than that which at present threatens in certain quarters; namely, being "easy" in order to win support from pupils and patrons, hoping later to raise the standards. The lack of popular respect for "Sunday-school methods" ought to teach us that we need from the first to make sure of respect for our educational standards.

5. *To bring under the influence of religious instruction many who are at present untouched by the agencies of the church.*

The Sunday-school child needs and ought to have the advantage of week-day instruction in religion. We must not forget, however, that approximately three out of four children and youth between four and eighteen years of age in the United States are not in the Sunday school—not in the church. To these the week-day church school should especially direct its appeal.

How successfully this can be done is seen in the fact that approximately half of some two thousand week-day pupils in what is known as the Calumet District organization have had, at the time of their registration, no membership in Sunday school or church. In individual classes the percentage of non-church pupils runs as high as ninety.

Once these non-church pupils are members of the week-day classes they may much more easily be won to the church and the Sunday school—as many of them are being won.

6. *To build into our national life and ideals the basic biblical and ethical concepts underlying Christianity and commonly accepted by all denominations as the foundation of Christian character and good citizenship.*

The stress here is upon the *common elements* of a religious curriculum, the least common multiple of the various denominations. A fundamental principle in all curriculum making in a democracy is first of all to provide for those basic elements which are required by the *whole mass* of people regardless of station or occupation. After this is done, then the needs of various special groups may be provided for. For example, *all* our people need to be taught the mother-tongue, the laws of hygiene, good citizenship; hence these subjects shall be in every school curriculum. Only a part of our people need to learn a foreign language or carpentry or bookbinding; hence these branches must not crowd out or usurp the place of those subjects required by every citizen.

This principle becomes both practical and important when applied to week-day church schools. For the week-day program of religious education, if it is to succeed in any large way, must quite certainly develop as a joint interdenominational enterprise. The very fact that the week-day program must seek to coordinate with the public schools on the matter of time adjustments makes it impossible to work by individual churches or denominations. If this is true there would seem to be no place in the week-day movement for the development of denominational curricula. The week-day curriculum must provide those basic religious elements required by the *whole mass* as a preparation for Christian citizenship.

7. *To unite the churches in a great common task, thereby helping to break down the barriers of extreme denominationalism and disunity which now interfere with religious work and progress.*

Church unity and aggressive team work will never be brought about by attempts at harmonizing discordant theological viewpoints or diverse systems of church polity through discussion and compromise. The history of the war period shows the way. Set before the Christian church a great task worthy of its best energies and enthusiasms, a positive program of service and achievement, and let it forget its enmities and bickerings in the effort to attain a definite, tangible and objective goal in which all alike are equally interested. On the human side the Protestant church needs nothing today more than it needs a *great common task*.

8. *To help the church to see that if it is to fulfill its destiny it must change its emphasis and become a teaching instead of a preaching church.*

In spite of recent promising progress but a small part of the Protestant church has yet come to see that only in religious education of childhood and youth is to be found the weapon that will save it from humiliating defeat—the defeat of spiritual deadness and the inability to assume a position of moral and religious leadership in a time when men are crying for light and guidance.

With proper vision, fearless leadership and wise counsel week-day schools can *prove the claim of religious education* as no other agency working under the church can do. One almost dares to say that as goes the week-day movement for the next decade so will go the future of religious education. *And this will determine the future of the church itself.*

9. *To join hands with all other educational agencies of the church, seeking to correlate aims and activities at every point possible to the end that, though the agencies may be many, the program of*

religious instruction offered the child by the church shall in the end be one.

The question of the relation of week-day religious instruction to the Sunday school is a very pressing and vital one. Theoretically, since the Sunday school is organized and on the ground, the week-day program should simply be an expansion and enrichment of the Sunday program. Practically this is impossible, for such reasons as the following:

- (1) The week-day program is interdenominational, the Sunday program denominational.
- (2) The Sunday school has no standardized curriculum commonly used by the denominations with which to correlate the week-day curriculum.
- (3) The same teachers can not be employed in Sunday- and week-day schools.
- (4) Not infrequently more than half of the week-day pupils are not attendants at Sunday school, and hence have no basis for correlation.

Is all thought of correlation then hopeless? Not so. But *the basis of correlation is to be found in the child instead of in the material.* Let those who make the curriculum for the two types of schools come equally and in common to know the spiritual nature and needs of the child at the different stages of his development. Then let them *select material and method to fit these needs.* If this is done it will not matter so much whether just the same materials are used in both Sunday and week-day schools. In fact variety may be no handicap. Meet the needs of the learner in each case and the correlation will take place within the soul of the child.

The Aim of Week-Day Religious Instruction

EDWARD SARGENT *

Week-day religious education or—a better term in our opinion—the week-day Church school, aims to give a larger opportunity for the Church to aid in the education of the child.

It came into existence at the challenge of those who were living closest to childhood. They felt that the children needed something which the school could not give, and which neither the home nor the Church were adequately supplying. This week-day Church school seemed to be a solution of the difficulty.

Any plan to carry over religious education into the week-day time at once captures the imagination and explains the impressive fact that in approximately forty cities in eighteen States some form of week-day work on school time is attempted. The wide divergence in type and method in these actual field experiments suggests that it is high time to review our fundamentals and objectives. Whither is the movement leading us?

To answer our question seems to require a definite statement of the

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relation of the week-day Church school to (a) education, (b) the Church, and (c) the large group of the unevangelized.

I. *The week-day Church school is related to education* because education means the growth and unfolding of personality. This is achieved by interested activity and vital experiences on the part of the child. It is a consistent process. The personality, composed of many parts, is still a unit and so is the education of personality.

It is of far-reaching interest to recall that not the Protestant churches but the schoolmen have discovered that more was needed to really educate than the public school's curriculum. Therefore, they challenged the Church to face the situation. Children are not receiving moral training and religious experience. These must therefore be put into their lives and naturally expressed by them through induced and interested activity under the direction of some other agency than the public school if the fruit of its labor, the American boy and girl, is to be sound to the core.

II. When we come to *the second relationship, that with the Church*, we at once sense a number of perplexing problems. There seems to be a grave suspicion of the Church school and what it has to offer. Such suspicions become vocal in the following expressions:

- A. The Church school of the past has been a failure because:
 - (1) it has not taken the training of childhood seriously;
 - (2) it has fallen behind the public school in content of courses and efficiency in teaching staff;
- B. To break away from the Church school will assure an easier approach to the unchurched.

Church leaders have agreed to the truth of the first two criticisms. They refuse to admit, however, that they may not be remedied. There is an alertness and desire to grapple with these problems that is distinctly encouraging. To leaders who see the needs of Church schools, our aim of week-day religious instruction is very simple, clear and definite. The Church school must be considered a unit. It meets frequently but it is always the same school. If worship and instruction are stressed on Sunday, the instruction and devotion of the week-day sessions take up the work begun and carry it on to logical expression. Week-day sessions give additional time to intensify worship, to link up conduct with profession and to see a vision of larger service.

This unified Church school demands the same standards of discipline and methods of teaching in every session, Sunday or week-day. It must even compare favorably with the public school. The child passes from the public school, with its trained teachers, graded curriculum, splendid organization and atmosphere of business reality, to the Church school where a similar pedagogical technique holds.

Such an aim calls for teachers for all sessions, Sunday and week-days, trained in modern methods of pedagogy and in touch with child psychology. This is as vital now in the Church school as in the public school. These professional adjuncts are essential but are far from being all of the teachers' equipment. The Church school demands teachers with the ability to radiate and illuminate the whole subject by word and good example. It must have teachers with the power to create such a sincere and reverent atmosphere in the class and such an attitude on the part of the child as will bring him to

appreciate and respect his work. Mr. Balfour says, "There can be no morality without reverence." It calls for standards of equipment such as proper lighting and ventilation, proper seating facilities and class materials. It calls for a course of study with vital and living content and also ample opportunity for expression. Instructional material merely is not enough. It demands a careful organization of the Church school, a definite outline of work for the different sessions. It asks specific time from the public school but does not seek school credit. This would involve a supervision on the part of the school authorities that would hinder the Church school in expressing itself in devotion and service. It goes one step further and recognizes that with all this, the work must eventually fail if it is not able to draw the home into active and sympathetic cooperation. A nation's stability and integrity rests upon and will rise little higher than the ideals of the home.

These demands of the Church school have not been put beyond the bounds of possible achievement. There are many places already approximating this ideal. What has been done may be done. The aims and principles of this type of combined Sunday and week-day session are sound and follow the nurture process and where put into operation have been wonderfully successful. That they are difficult is granted. This is their challenge. The Church school of today in all sessions must be a real school and so appeal to the child; nothing else will satisfy. The possible solution of one problem is within reach and the truth of the criticism of neglect, loose standards in content and teaching of the past Church school are both accepted as true and are being remedied.

It is not a criticism to say the school here described is a denominational school. The Churches need better members even before they need greater numbers. To keep and strengthen what we have is our first educational duty and, to this end, more time is needed. The leaks from our Sunday schools, unless stopped, mean a lingering death for the Churches; but the Churches are not going to die a lingering or any other kind of death. That we are dealing not with a dying but with a living organism capable of adjustments can be seen in the reorganization of the Church school. Here we find already deep study of child life that reflects progress. It has resulted in proper and consistent grading; courses of study based upon childhood's age-to-age needs and possibility of religious experience; organization of training classes, and summer and winter normal schools for teachers.

The question as to whether the Church school must go because of its past failure is the first question of vital importance. We hope we have answered it. Its place cannot be filled.

The existence of other types than this denominational one immediately described indicates that there is, if not an expressed belief, a tacit assumption that this week-day religious education owes allegiance to something other than the Church, a sort of "new conception of religious education."

For example, we find in the field, schools cooperating with the public school, wherein a mild effort is made to instill a vague and abstract moral and ethical teaching based on Bible story and history, interesting, but almost purely informational. In no sense are these "schools of religious life." This type ignores or purposely misses its opportunity. Religion is personal, not abstract and, because personal, it is the life of experience, not of hearsay,

that gives religion its dynamic and compelling force. Personal religion demands the life of vital and active fellowship. For this reason, week-day schools can never be "schools of religious life" apart from the Churches. We have suggested this previously. It must be reiterated.

Here again in the field are to be seen various phases of community week-day schools, having no contact with Sunday and Church schools, striving after a religious community consciousness which is impossible. This is to rear a new thing for the community to support, of questionable usefulness and permanency and leading us nowhere in particular. We have already too many uncorrelated agencies clamoring for our children's time. These community week-day schools either ignore and miss the opportunity or confuse the denominational duty with a missionary problem. These two problems are not at all the same.

Were Christian people even able to agree upon universally recognized standards of righteousness (I am not now touching matters of faith and order, but diverse and conflicting views of marriage, of the home, of industrial justice, and our relation to our fellow men and even the simplest things of God), were we at one on these we might go to the unchurched with a unity that would be tremendously effective. This is not the case, and it complicates the problem exceedingly. It is not a theory but a fact that we express our fellowship in separate groups. The problem of denominationalism is certainly not lessening as rapidly as we could wish. The desire of men's heart for unity is not lessening but the difficulties are coming more clearly in view. There is a far greater breadth of charity for differences, but there is also a clearer vision of what unity involves. The great denominations have kept religion alive in the past. There is little apparent likelihood of their soon being relieved of this task.

Are we ready to abandon denominationalism in the interests of an abstraction? Our zeal to reach the unchurched should not blind our eyes to this first problem.

We seem to forget that we are dealing largely with evangelistic churches in this week-day work. The Roman Catholic Church has a plan. It involves 250 hours of extra-secular instruction in religion. So has the Jew. He demands in some places as high as 350 hours. The entire union of Protestantism will not eliminate the denominational problem. It will lessen the number of camps. This is the consummation devoutly to be wished. As long as Roman Catholic and Jew are equally with us, the problem still remains. Meanwhile, the unchurched are a fact and a problem. Our present effort to solve this problem is still found in our first suggested aim, *a larger opportunity for the Church to aid in the education of the child.*

III. *Relation to the unevangelized.* It is impossible to deny that there exists a great unchurched group of children untouched by the type of denominational school we have immediately described. That they are at our very door does not make of them less a missionary problem than if they were in Alaska or Africa. In reality they are miles and miles away from the Churches in thought and attitude, in every respect, in fact, except actual distance. They are a sad commentary upon our unhappy differences. Who is responsible for them?

Types of week-day schools in the field seem to suggest that there can be a State or community responsibility or a non-denominational organization,

in reality, a super denomination above and beyond denominations. Neither is feasible.

This missionary responsibility does not belong properly to the State or the community as such, but to the Churches. State religions have never proven highly successful, nor will a religion based on a community consciousness and responsibility fare any better. Our State, on account of our clashing creeds, is pledged to neutrality. It can legislate against abuses. It fails hopelessly to legislate ideals or morals into the lives of men. Morals are the result of experience and will and are personal, not abstract. Here the State is powerless. A super-denomination, non-denominational and non-sectarian in program and teaching content, may teach abstract moral truths. It cannot seem to reinforce these moral ideals with the sanction of religion. Religion must function in a fellowship. Meanwhile, the unchurched are a fact and a tremendous problem. There can be but one solution.

The agencies that have a personal religion must go personally to the unchurched and win them. There is no other way. We have been satisfied with keeping our own, so long that we have ignored the other equally weighty problem. This type of missionary denominational Church school should touch the life of the unchurched homes and children wherever possible. It must go to them where they are and find the point of contact.

However, the ultimate destination of such a missionary Church-school work, if lost sight of, will delay the solution just so much longer. If it results in a week-day school having no desired connection with organized religion, if it deludes itself with what at first flush are evidences of unusual success, namely, rapid increase of numbers; if it remains satisfied with these easily attained results the movement will eventually fail because after a brief nondescript course of instruction the children are graduated into the unchurched group. Nothing less, let me again repeat, nothing less than vital fellowship and active membership with organized religion should be the final goal towards which the missionary effort points. Week-day schools of religious education can not approximate a closer unity than have the Churches already attained. Short cuts to unity by way of the children are a fallacious blunder. Therefore the Churches, while giving attention to the first problem, their own children, may not stand aside and ignore this missionary problem but work at its solution as they worked at any other missionary problem. This is the greatest opportunity that has faced the Churches of America in a century. Indeed it seems a divine challenge to our right to retain our candlestick (Rev. 11:5). The public schools have evinced a decided interest and a desire to help and cooperate. If the schoolmen are disappointed another generation will have to pass and this weary road be again traversed ere they are once more sympathetic.

Brief Statements of Aims

AIMS, AS SEEN BY A SCHOOL DIRECTOR

In this day of over-organization, a new community enterprise should be able to give a good reason for its existence.

For some time previous to 1918, ministers, church school workers, public school teachers and parents of Van Wert had sensed the need of something to supplement what the churches were able to do on Sunday in the matter of religious education. They deplored the inefficiency of existing agencies, they saw the need of a better knowledge of the Bible, and that more time should be given to the religious training of the children of the community under trained leadership. Perhaps this is as far as the community had thought out the proposition when they ventured upon it. But they were willing to act together as a community, and ten churches cooperated to launch the experiment.

After preliminary matters of organization had been taken care of, the aim of the work from the standpoint of the director (who was also the teacher) was to make the pupils *love* the Bible stories. In a sense this popularized the movement. When pupils were too ill to go to church school on Sunday, and to public school on week days, but who mourned the necessity of absence from week-day Bible classes, the first important thing was accomplished.

As the work has developed during four years, it has been the aim of the director to have such a share in the shaping of growing personalities, that they might have a balanced education, and that there should be a natural spiritual development to the end that pupils might build up a well-rounded Christian character. We have aimed to cooperate with other agencies of the community in this regard.

We are trying to supplement the work the churches are attempting to do on Sunday, and to keep the children sensitive to the best influences of the home, the churches, and other uplifting organizations of the community. There is much to be desired in the correlation of Sunday and week-day work, and we make no pretensions in the matter of developing little "saints" in Van Wert. However, we are trying to make a contribution to our community in this new phase of religious education, and we are open to light as it may come to us from experiments elsewhere.

MAY K. COWLES,
Director, Van Wert, Ohio.

AIMS, AS SEEN BY A COMMUNITY DIRECTOR

The following categories overlap but will serve to indicate, briefly, the aims of week-day religious education:

I. *Life—individual*: To provide training supplemental to that of the public, and the church school which will develop attitudes and ideals of personal integrity, justice, fair dealing, mutual respect, honesty, truthfulness, honor, service, kindness and those other virtues which make for the largest moral self-realizations. These ideals are to be permeated with loyalty to

God. In short, to provide for a considerable percentage of the youth of America a religious background for right behavior.

II. *The Social Order*: The aim of week-day religious instruction is to supplement the "ministry of education" for the Church; to establish social control through ideals established in childhood and nurtured carefully throughout youth; to maintain such close relationship to the churches, and they to the movement, that the children will want to relate themselves to their respective churches which will continue their religious nurture throughout life. In short, to develop a generation who live under the constant guidance and propulsion of religious ideals, and thus achieve the highest social usefulness.

III. *Institutional*: 1. To develop an American system of education which recognizes the separation of church and state and which provides for religious instruction as an integral part of education.

2. To put religious education on a par with public education pedagogically, by employing trained teachers whose lives are motivated by religious ideals.

3. To give to the youth of America a background of religious facts and to develop those attitudes toward God and right living which will make the adults worthy to constitute the church of the new day.

4. Week-day instruction on a community basis will interest a considerable percentage of the whole group and will teach those general facts of religion and develop those attitudes toward God which may be used by practically any church in the community. The various churches will give what denominational instruction they choose in the church school on Sunday.

The aim of week-day religious education is fundamentally consistent with those values contained in the statements, "What is put into the first of life is put into the whole of life," and "What is wanted in the life of a nation must first be put into its schools."

N. F. FORSYTH,

The Calumet District Schools.

AIMS, AS SEEN BY A SUNDAY SCHOOL SECRETARY

The aims or purposes of the week-day religious school are not clearly defined nor are the present conditions for conducting this recent addition to religious education such as to make any ideal very real. In the background there are many fleeting purposes which seem to change as new plans are evolved, new methods tried. For instance: in one city there is a school being conducted that requires a tuition fee from the pupils. It is small, but it is a new angle on the situation. The children are largely from well-to-do homes, and they seem to enjoy paying for their religious education. It has been suggested by a prominent educator that the registration fee be considerably increased. While this does not materially change the purpose it does change one's attitude toward the purpose. Shall we make religious education during the week free or shall we place about it an element of exclusiveness or separateness. If so the child of the poorer section of the community becomes a subject of charity. A child who pays may

gloat over another pupil who cannot pay; children who need the teaching are shut out.

There is one fact that is evident to any person who has had experience in these schools; they must be made attractive to the children. In the public school attendance is obligatory. No such pressure can be brought to bear on the children in the week-day religious school, nor should it be. Therefore the aim should be to use every legitimate means to attract the children. This may be rather a low aim considering the deep truths involved and their meaning to life. A child ought to want to know God and the Christ but, unfortunately, the majority of children have as little desire to study the word of God as they have to study arithmetic or grammar.

One purpose is quite clear. The bulk of the study should be the Bible. A love for the Bible is to be created. Stories from the Word of God, Bible literature and Bible biography are more to be desired than legends and fairy stories or manual work. The last mentioned is too often the first in mind.

Another purpose that seems clear is this: education in facts cannot take the place of development in spiritual power, or a belief in the supernatural, even to a child. It may seem that the latter is implied when the former is established. There should be a definite and well defined purpose in a Protestant community school to teach that Jesus Christ is the fulfilling of God's purpose and even a child must follow the Bible plan if saving force and power come into their souls. It is futile to teach religion and not teach that God sent His only begotten Son into the world, that they through His death might have life. It is thought often that no such attitude should be assumed in a week-day religious school. Religion without Christ in any Protestant community school is only half a religion. There may be religion but it is not all of religion. The aim is too low without Christ. On these purposes hang the spiritual development of the child and, to my mind, the best type of a week-day religious school.

WALTER T. SOUTHERTON,
Field Secretary, Brooklyn Sunday School Union.

AIMS, AS SEEN BY A COMMUNITY BOARD

I. To take advantage of the impressionable years of childhood for instruction and training in religion and morals.

II. To supplement the curriculum of the public schools by providing instruction in religion and morals for all the children.

III. To provide the means necessary for efficiency in religious and moral training, such as:

1. Suitable subject matter, Biblical and extra-Biblical.
2. Teachers especially fitted for the work in personal character, religious attitudes and pedagogical training.
3. The best methods in teaching.
4. Suitable rooms and equipment.

IV. To import true ideas, about—

1. God, His nature, His attitudes toward man, His expectations of man.
2. Man, his nature, his goals in character, his relation to God and to his fellows.

3. Life's real values.
4. Society, especially as the Kingdom of God on earth.
- V. To develop in the child a keen appreciation of the above truths and a proper sense of obligation toward them.
- VI. To train the child in appropriate daily conduct to the end that he may be an intelligent disciple of Christ and a worthy citizen of his immediate community and of the world.
- VII. To make every possible contribution to that ultimate goal of all religion and morals—a Christlike character in every child.

WILLIAM GRANT SEAMAN,
The Gary Board of Religious Education.

AIMS, AS SEEN BY A RECTOR

The aim and objective of the effort now being made at the Week-day School of Religious Instruction in St. Mark's Church, Toledo, may be stated as follows:

1. We wish to secure for Religious Education the maximum time at present possible; therefore the pupil is in the Sunday session for one hour and fifteen minutes of which forty minutes is devoted to instruction, and in the Week-day School for a period of one and one-half hours. One hour is the period during which the child is excused from the public schools and the other half hour is given voluntarily.

2. The instruction we wish to secure for the child is a religious experience during his school life which shall be at least as real and as definite as the other experiences of that period.

3. His life at home, his worship in Church, his instruction in the Christian Religion and his expression of all this in Christian service and in devotion we regard as one whole. They must be closely correlated and must be permeated by one dominant ideal.

4. Therefore, the lesson for each week is divided between the Sunday period which is really a study recitation period and the Week-day period when the child gives back to the teacher the lesson learned on Sunday and receives a thorough memory drill, then he has the expression work, note books, maps, pictures, etc., and finally carries the lesson into some form of Christian service. It should be noted that as far as possible the Christian service is linked not merely with their lesson for the day but with a group of lessons covering a period of weeks. We have found it advisable to make careful provision for this Christian service activity. Boys and girls are very anxious to put into practice in this way arts and crafts which they have studied or learned at the public school, such as manual work, poster work, sewing etc.

5. Our experience leads us to say that any Week-day system which provides that the Sunday-school lesson shall be on one, and the Week-day lesson on another basis will fail to secure the best results. If for instance, the truths held vital by the Church or denomination are emphasized on Sunday and either neglected or said to be immaterial on a week day, no favorable result in the mind of the child can be hoped for.

6. Our experience, lasting now for three years, is indicative of the fact that the system as it is in force with us has led to a gradually increased

respect on the part of the child for the truths of the Christian Religion; and while it is never desirable or reverent to talk of such things in terms of statistics it would seem to be the case that many of the boys and girls are beginning to have that reality of Religious experience for which we have been working and praying.

This is indicated by greater reverence at Church, more frequent communions and a greatly improved condition in the senior grades over senior grades in past years when there was no week-day instruction. It is also to be noted that teachers who were themselves either prejudiced or antagonistic to the Week-day system are enthusiastic in their statements that the boys and girls who come to their classes after one or two years in the Week-day school are very much more in earnest than those students who do not attend the Week-day school.

7. Another result is a very much more vital interest in unselfish service for others and a greater willingness to make sacrifices.

REV. R. S. CHALMERS, *Toledo.*

AIMS, AS SEEN BY A COLLEGE PROFESSOR

Public school education has a dignity and worth-whileness in the imagination of children which commands their unquestioning respect and serious effort. This is a mental attitude which the various forms of religious instruction have failed to secure. That has been the chief reason for their relative ineffectiveness.

The Week-day Church school is a proposal to carry over the mental set from general education to religious education. That mental set is the result of public authority, public sentiment, required attendance, trained and paid teachers, curricula and methods approved by the experts, and traditionally established school hours. All these factors are retained in the Week-day Church school. The pupils come there in the same state of mind in which they come to the public school, with an additional stimulus of new subjects and new teachers.

At once the subject of religion is given its place among the real things of life. With most of the children it has not hitherto stood better than a half-recognized aspirant to that rank. With the new prestige which this school gives to religion in the minds of the children, and many of the parents as well, it becomes possible as never before to teach and to train children in religion.

The actual aims, methods, and materials are of course very diverse, depending on the responsible leaders in the local schools. A few points or principles may be suggested as desirable. The general aim is a development and refinement of the spiritual life and moral character of the children.

There are brief and simple religious exercises in which the members of the school all share largely. They consist in common worship, individual devotion, and the religious and social activities of the community. By actual participation in such activities along with others, under good leadership or supervision, there should be a development of the inner spiritual functions, and of the outward modes of expression and religious action.

By a successful teaching of well-graded subjects and human incidents from the Bible and other sources, a child sees human life in numerous phases; and he learns to judge and evaluate it, to discriminate and appreciate its

merits and its faults. If the subjects can be kept alive in his memory, they will grow into the ideals of life, and mold the motives, and determine the choices.

Children who are steadily and happily held under the influence of Christian teachers, and the noble personalities of Christian history, and typical events and crises of the higher life, and who are made sharers in the activities and enthusiasms of religion, are going to bear the stamp of that training, and show the fruits of that nurture as long as they live.

WILLIAM JAMES MUTCH,
Ripon College.

AIMS, AS SEEN BY A UNIVERSITY TEACHER

The aim of the week-day school of religion may be conceived as that of meeting the religious and moral crisis that now exists in the life of our nation. The present political, industrial, and social exigencies have revealed the inadequacy of our former program of religious training and the necessity that this program be immediately extended and intensified.

This ultimate aim is not tainted with a sordid nationalistic spirit. Religious training, like charity, begins at home. America dares not neglect her own children while yielding to a Christ-like concern for the children in over-seas countries. Substantial achievements here in America will inevitably strengthen the work in other countries. The one who, himself, is irreligious makes a poor teacher of religion. America faces the necessity of purifying herself for their sakes as well as for her own.

The plain fact is that thousands of our more intelligent American citizens are seriously considering the immediate steps necessary in the Christianizing of our social and industrial order. Gradually the indisputable fact is coming to be recognized that the most economical and permanently successful method of achieving this objective is to establish a nation-wide system of religio-ethical training that will be intelligently correlated with the work of the public schools. What shall it profit a nation to sharpen the wits of succeeding generations of citizens in a secular system of education if these citizens are not trained to use their personal powers for the social good? Religious illiteracy and its attendant moral anemia must be removed from our national life. And the aim of week-day religious schools is to bring this about.

Each succeeding generation of American citizens enjoys more spare time, greater wealth, and increased personal power. This means that a system of religious education, nationally organized and promoted, must spiritually under-gird our national life with ever-increasing efficiency. The Christianization of the social and industrial order must be made the vocation or chief vocation of millions of Americans. And they must be trained for this service.

Freed from fanatical sectarian prejudices, reverent though thoroughly scientific in its approach to religious truth, quick to feel the religious motive in the study of science, literature, history and art, and responsive to the claims of the kingdom of God project, the aim of the week-day school of religion is to become a most vital agency in the redemption of America.

NORMAN E. RICHARDSON,
Northwestern University.

AIMS, AS SEEN BY A CITY SUPERINTENDENT

The fundamental objective in all education may be simply stated as the knowledge of, and appreciation of truth. All education, whether it be secular or religious, and I do not see any sharp dividing line between them, must set up some such objective.

The history of the Christian religion records many controversies over what is the truth; but there is a great body of fundamental truths found in the Bible which are accepted so generally by the great body of Christians that these can be made a basis for a curriculum such as we are using in our community Bible schools in this city. Not once in the four years, during which time the Director of these schools has had supervision, has any objection been raised to the plain statement of the historical facts of the parts of the Bible covered. Not many people are interested in theological discussions in this day as they have been in the ages past, which gave rise to the division of the church into creeds. People are more interested in getting the principles of right living—a practical Christianity.

So, as the name implies, the Toledo Community Week-Day Bible Schools are simply instructing the children in the Bible. We have children from practically all denominations and a large per cent. from those who have no church relationship. Our Community Schools have prospered everywhere and have grown beyond our equipment to care for, while the thirty or more church schools have given over the work to the Community Schools. However, two church schools have had continued success for the past two years, although hampered by the long distances between various school buildings and churches.

The persons who have been given the responsibility of the direction of these schools, have conscious aims subordinate to the one big objective mentioned above.

To bring the standards of teaching in schools of religion up to those of the public school at least, is one of the aims of these directors. Public-school authorities are demanding that if the time of the child is allowed for this teaching, those who do it must have been trained in the art of teaching. These authorities will not be satisfied if it is done no better than it has been done in the average Sunday school. They must be guaranteed that the time of the child will be well and wisely spent.

To adapt the subject matter of lessons to both the chronological and mental age of the child taught. This requires grading. The old hodge-podge method of teaching the same lesson to the children of the Beginners' Department which is taught to the adults of the school, has been a conspicuous failure and has resulted in the most distressing ignorance of the Bible on the part of our young people, who were thus trained. Our teachers have found that even a difference of one year in the children's ages, who are compelled to be in the same class, is a serious handicap.

Aside from the religious and moral value of the Bible content, the stock of knowledge acquired from the Bible has such large value in the interpretation of literature and other forms of art, that no one can be considered educated who is ignorant of this knowledge. Educational institutions are rapidly finding out this fact and, in many cases, they are requiring it either for entrance, or graduation. There are difficulties in the way at present of the

Public-school authorities taking up this work; our plan seems to meet the demands without encountering these difficulties.

Thousands of children in cities like ours are entirely without any religious training. Our plan is able to give this training to large numbers, who otherwise would be without it.

In conclusion, may we say, that we have not had in view the securing of a large enrollment. On the other hand, we have tried to avoid this very thing. We have been more intent on securing a high grade of work, something that will measure up nearer to the best educational ideals. A fair measure of success at least has attended our efforts, we have good reasons to believe. The movement has grown steadily into favor with churches, schools and the public in general. It has stimulated many Sunday schools to do better work, as many evidences prove, and many are led to believe that the plan will become an integral part of the educational system of our country.

CHARLES M. BRUNSON,

Superintendent Toledo Week-Day Bible Schools.

AIMS, AS SEEN BY A DIRECTOR

In March, 1921, the North Woodward Week-day School of Religion, for children of the first seven grades, was begun as a community school, with the coöperation of the Presbyterian, Baptist, Christian and Congregational churches, all of which are within five blocks of each other on the Avenue. The school is held in the educational rooms of the North Woodward Avenue Congregational Church. There are two other churches in the immediate neighborhood, but at that time they were not ready to join with us. The pupils came to the school on their own time from four until five-thirty on Wednesday afternoons. Although the school was divided into the Primary and Junior departments, it was not completely graded. The former department was studying the life of Jesus, while the latter was making a more intensive study of the Old Testament stories than that made in the Sunday school.

The aims of the school in this first year, which was, indeed, an experiment for all, were:

1. To teach the pupils more of the Bible and to broaden their religious experience, realizing that the one hour on Sunday was not enough for these things.

2. To create public opinion among the parents and children of the North End for a new importance of the church as an institution which is interested in the educational and well-doing of its boys and girls. We wanted to create a love for the church and an interest in it as a good place to come during the week as well as on Sunday.

3. To prove to the community and to ourselves that the neighborhood churches could establish a school and work together for a common purpose in harmony. This fact, which was greatly doubted, needed to be demonstrated more at that time than ever before because the proposition of restoring the reading of the Bible in the public schools in a recent election had been defeated by the people of Michigan. As a campaign issue the Catholics had repeatedly challenged the Protestants to unite in some form of religious education for their children as they themselves do, thus making it less necessary for the Bible to be brought into the public schools.

As for the accomplishment of these aims, those of us who were closest to the work agree without reservation that they met with our highest hopes.

With a new enthusiasm, a disappearance of all doubts as to the coöperative ability of the various denominations, with a strong committee of Religious Education and an experienced faculty of twelve teachers the school began a second session in October.

This year, with the school completely graded and with the use of a curriculum compiled by our own committee, whose work is done with the needs of our particular children in mind, and with one other denomination joining with us and another being invited in as guests (at their request) we have enlarged our aims for the school:

1. We still want the child to know more about the Bible from the standpoint of its historical background, its literary value, and its Christian teachings.

2. We want the children to learn that the church is interested in their problems and that the church is for the child to use through the week as well as on Sunday.

3. We want the child to learn the Bible and to study religion through handwork, dramatization, Bible story-telling contests, motion pictures, note books and the stereopticon as well as through the Book itself.

4. We are training the children in worship with the aid of well chosen scripture readings, hymns, stories and talks and prayers.

5. We aim to make the child feel at home in the church environment so that his church life will become a part of him.

6. We are not consciously attempting anything entirely different from the Sunday-school program; the lesson materials only being different from those used on Sunday. In view of the fact that there are four different courses of lessons used in the Sunday schools of the six coöperating churches, the week-day work cannot be co-ordinated. We are sure, however, that we are not repeating the Sunday lessons and vice versa.

7. We are aiming further to demonstrate the ability for, and wisdom of, community churches working together, the best teachers of each making their contribution rather than each church using such talent as it may have.

8. As the school progresses we are making it a community center for training boys and girls in Christian citizenship by giving to them broader opportunities for performing acts of service and leading in pupil activities.

GEORGE S. YAPLE,

North Woodward Week-day Schools, Detroit.

AIMS—THE PROTESTANT TEACHERS' ASSOCIATION

No one outside of the home comes into closer contact with the child than the public-school teacher, and to that teacher is revealed the atmosphere of the home from which the child comes, his training and his character—or the lack of it! The modern school is ministering to the mental, physical and moral needs of the child in a constantly progressive manner, but one most important avenue of approach to the mind of the child is necessarily sadly limited. The idea of "freedom to worship God"—or no God—precludes, in our mixed population, the possibility of teaching religion in the public schools. But religion is the greatest dynamic in all life, and the child must have training in

religious thought and practice if he is to adjust himself properly to the world about him.

A group of Christian public-school teachers was so stirred by the lack in many of their children of knowledge of right and wrong, of honesty, of truth telling and of any acquaintance with the Bible—the great text book which gives us “the Light unto our path” in these character-building virtues, that they wanted to do something about it! The Sunday schools are doing what they can, but they, too, are limited—limited by time, (one day and one hour a week) by the lack of co-operation in the home, by the lack of sufficient and sufficiently-trained teachers, by the lack of funds.

Just as the public school is constantly progressing in the scope of the educational training of future citizens, so must the church progress in equal measure in its work of religious education.

As the Sunday hour is too short for an adequate program, there must be other hours added during the week. The curriculum must be one that shall constantly, in all grades, present to the child the truth that God is in his life, loving, helping, teaching and guiding him into a manhood that shall help to build a better and a happier city, country and world. The aims of The Protestant Teachers Association are, therefore:

- 1st: Through the medium of song, story and study of the Bible to help all the children they can reach, to “grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ”; and to do it in a well trained and progressively efficient manner.
- 2nd: To co-operate with all other agencies having a similar aim, helping in all ways possible, to strengthen their hands.
- 3rd: To work toward a time when every church in New York City shall realize that its church school is the most necessary and fundamental part of the church work and use its best resources in carrying out a program of real religious education for the children of its community.

There are problems all along the line—we are far below the standard we wish to hold—but, we are teaching several hundred children the stories and the fundamental truths of the Bible, the spirit of worship, the spirit of service and the spirit of world friendship.

MARY W. NEWTON, Educational Director,
The Protestant Teachers' Association, New York City.

AIMS, AS SEEN BY A TEACHER

First of all, we hope to produce changes in the children so that they become thoughtful, intelligent, active Christian citizens at home, at play, at school, at work, at church, in the street or the community. Christian citizens who are gaining habits of action so that such petty matters as to whether one shall take the largest piece of cake, how one shall spend a dollar, how one shall treat his sister as well as the more important considerations of how one shall spend his leisure time, what one's responsibility is toward his neighbors are faced in the light of the ideals of Christ. Christian citi-

zens who from thousands of habits generalize so that they have a rich, full conception of what the Christian virtues (such as honesty, love, reverence, service, truthfulness) include; so that they act on the basis of this knowledge. Christian citizens who as boys and girls gain the help, as a source of control, which comes from a knowledge of the religious experiences recorded in the Bible or elsewhere, from the ideals of Jesus, or from fellowship with the Heavenly Father through prayer or praise.

Not only does our school hope to help the boys and girls solve their daily individual problems as Christians but we also hope to help solve their group problems. If at school the ideals held or practiced in regard to honor in examinations are not the highest we hope that our boys and girls will in a friendly, cooperative spirit, initiate a movement that will tend to better these ideals. Just so we will hope that later on as adults these boys and girls will strive to change society so that the Kingdom of God may be more nearly realized. We hope that, in both individual and group problems, there will be recognized, as an aim, the need of a constant religious growth so that each individual and each group will be continually opening up new lines of religious activity. For we maintain that if boys and girls solve childhood's problems on the basis of Christian principles they will as adults be more ready to accept their responsibility as "mature Christian citizens working for a democracy of God."

Correlative to this view of Christian citizenship is the conception that the children in the Week-day School of Religion must acquire the essentials in that fund of information which makes up our religious inheritance. Much of the information is gained as motive for duties as Christian citizens. The source of much of it is the Bible. Any adequate scheme of Religious Education, however, needs to include not only the essential facts from the Bible, but also the essential facts in the religious inheritance in music, art, and literature. Lives of men—as St. Francis of Assisi, or Livingstone, or Grenfell, stories of the Crusaders and the Holy Grail, pictures—as the Last Supper and Pilgrims Going to Church, music—as the famous old hymns, the Messiah—these and much other material will help to give an intellectual background for rich, full religious experience.

In the third place we feel that our school should provide experiences in worship which make possible a fellowship with the Father in so simple a matter as the enjoyment of a sunset, or in the pleasure derived from reading a good book; experiences which provide a conception of full communication with God; experiences which make companionship with the Father so real that all activity is carried on with and through Him.

These experiences, then, of solving life problems as Christians, of gaining the essential information of the religious inheritance, and of fellowship with God, we feel that our children need in order to "have life and to have it more abundantly."

EDNA L. ACHESON,
Tonawanda, New York.

AIMS—AS SEEN BY A COMMUNITY DIRECTOR

I. Our *Aims* are conditioned by the following factors:

1. Factors which limit our work:

- a. The curriculum of the child is already overcrowded. A few days ago one of our Principals made this statement, "On the

average two causes each week up to the present time have sought privileges for the child during school hours."

- b. Protestantism is relatively weak so that we cannot boast of numbers in our school.
 - c. Appleton presents no problem of the unchurched. There are no slums. On the other hand few parents feel that their children need more and better religious instruction than is received in the Sunday school.
 - d. Our church buildings are all located in the heart of our city thus making the distance that a number of the children must go to reach our class rooms a problem.
2. Factors favorable to our work:
- a. The Ministerial Association as recently constituted favors the work.
 - b. The school boards want our plan to be given a fair trial.
 - c. The school principals for the most part are favorable.
 - d. Lawrence College furnishes impetus and leadership to the movement.

II. General Aims of Organization, Method, and Curriculum.

1. The *Organization* is not of the individual church type but is a Community-Church Plan where the ministers and laymen elected to represent their churches constitute the leadership. Our slogan is—"EACH RELIGIOUS BODY RESPONSIBLE FOR THE RELIGIOUS LIFE OF THE CITY'S YOUTH EITHER INDIVIDUALLY OR CO-OPERATIVELY." Eight churches co-operate in using the same teachers, supervision, curriculum, and buildings. In addition a number of other churches carry on the work individually.
2. Aims in the *Method* of our plan:
 - a. To maintain educational standards equivalent to those of the public schools.
 - b. To have churches, either individually or co-operatively, fulfill their responsibility for the religious education of those children committed to their care.
 - c. To correlate with the public school by reporting weekly any cases of absence or unsatisfactory scholarship.
 - d. To correlate with the church schools so that duplication of effort shall be avoided.
 - e. To insure creditable work by maintaining a high-grade training school for religious leaders in the church, the vacation Bible School and the Week-day Church School.
3. The *Curriculum* used consists of Biblical as well as extra-Biblical sources which are adapted to the interests and capacities of the boys and girls, furnishing them with the fundamental teachings of Christian conduct.

III. Specific Aims. (Note: These are not ultimate aims but those conditioned by local factors already mentioned.)

1. What we aim to do for the *child*:
 - a. Make religion an integral part of the child's education, so that religious concepts, habits, attitudes are a vital part of his development.
 - b. Acquaint the child with the Bible. Necessary technique in its use and an understanding of its content.
 - c. Provide expressional activities that will lead to the use of the work presented in the class room through methods of dramatization, hard work, note book work, Christian service projects.
 - d. Develop a rich Christian life by acquainting the youth with the Master-Teacher's way of living so that their thinking and living will be undergirded with Christian principles.
 - f. To lead the boys and girls of various denominations to feel that they worship the same God, serve the same Christ, and are children of the same Father, working together for the same purpose. This Spirit of Christian co-operation gives a dynamic and interest to their enthusiasm that their individual church cannot give.
2. Our aims concerning the *Home*: Inasmuch as the home presents increasing possibilities for religiously educating the youth if direction be given, we make provision for this direction:
 - a. Arrange for parents to visit our school so that they get first hand information.
 - b. Letters to parents explaining problems of the work.
 - c. Parents-Teachers meetings dealing with fundamental issues.
 - d. Special classes in our Community Training School.
 - e. Convey information through the children themselves.
3. Our aims concerning the *Church*:
 - a. To so correlate the work of our school with the church that there shall be no duplication, and at the same time give in the week-day school the fundamentals of Christianity so that the church will have more time to emphasize a healthful, positive and intelligent denominationalism.
 - b. Assist the church in demonstrating effective methods of instruction as well as help develop leaders for the work.
4. Our aim as the work concerns the *Community*: to emphasize the worth of Christian principles of conduct in all phases of life.
5. Our aim for the cause of *Religious Education* is to develop a successful plan of Religious Education that is simple in its organization, fair to all churches, easily adapted to similar communities, and at the same time reaches the unchurched boys and girls.

EARLE E. EMME,

*Professor of Religious Education, Lawrence College,
and Community Director for Appleton, Wisconsin.*

A Statement from Field Workers*

I.

AIM

The aim of the Church School in both Sunday and week-day sessions is Christian nurture in a two-fold direction, (1) to care for those already within its own constituency, and (2) to reach out for those yet untouched religiously.

II.

PLACE

The Place of Religious Education in the Program of the Church: We believe that week-day religious instruction should be an integral part of the educational program of the individual Church; and that this instruction should be so correlated with Sunday instruction and the expressional activities of the individual church as to create a Church School having Sunday, Week-day and Expressional sessions.

III.

TYPES OF CHURCH WEEK-DAY SCHOOLS

TYPE I. The denominational or individual church type of Week-day school is that in which the week-day religious instruction is a part of the educational program of an individual church without co-operation with other churches.

TYPE II. The denominational community school is one in which the denomination provides the curriculum and internal administration, while the general promotion and standardization of plans and other acceptable elements are under the direction of an advisory board of religious education officially representative of the co-operating churches.

TYPE III. The Interdenominational school is one functioning under an interdenominational board of religious education officially representative of the co-operating churches. This board conducting schools selecting as a curriculum a non-denominational course.

Note: In any one community all three types of schools may exist.

IV.

We regard the Type II organization as being the one possessing the larger number of desirable features, when it is led by an advisory board as described under III.

V.

The advisory board should consist of:

- (1) Members officially representing the cooperating churches.
- (2) and such other representation as may be desired.

This board should be active in promoting in Week-day session standards, teacher training and such other functions as the local situation may suggest.

The foregoing have been approved by the following:

Rev. W. A. Squires, for Presbyterian Board of Publication and Sabbath School Work.

Rev. Edward W. Sargent, for Protestant Episcopal.

Rev. Thos. S. Young (chairman), for American Baptist Publication Society.

*Minutes of the First Conference of Field Workers in Church Week-day Schools for The Denominations, held in Board Room, American Baptist Publication Society, December 10, 1921.

The Legal Basis

CARL ZOLLMAN*

In countries with an established church there is no occasion for a separation of religious and secular education. Both are under the same authority and can most conveniently be given in the same building. Where however the church is disestablished a great difficulty presents itself. The boundary between religious and secular education is not clearly defined and in fact is a broad zone rather than a line. The State needs the softening influence of religion to round out the character of its future citizens while the churches cannot but recognize the great advantage of secular knowledge to their members. While attempts on the part of churches to impart secular knowledge are unobjectionable since the State does not claim any monopoly in the educational field, attempts by the State to teach religion in addition to reading, writing, arithmetic, and other secular subjects lead to the most serious practical difficulties. There is a most decided difference of opinion concerning the relations of God and man. Arrangements even for a merger of a public with a parochial school have occasionally been made where all or practically all of the inhabitants of a school-district were of the same faith but have met with the emphatic disapproval of the courts.¹ Any arrangement by which any form of sectarian instruction is given as a part of the public-school curriculum must in its very nature conflict with the religious convictions of a part of its patrons.

Our present school situation cannot be properly grasped without an understanding of the history which lies back of it. When nearly a century ago our public-school system, under the leadership of Horace Mann, commenced its phenomenal growth it either absorbed or crushed the various elementary schools then existing, whether they were mere business ventures, or rested on a charitable foundation, or were conducted by a church. The Catholic parochial schools were the only notable exception. They retained their hold though the burden which they involved was very severely felt by their supporters.

Any dissatisfaction however could not immediately crystalize into concerted action. The long-drawn-out debate over the slavery question which was gradually dragging the country into the civil war overshadowed everything else and left no room for a general school agitation. The same is true in increased measure of the four years of armed conflict which followed the debate. It holds good in a gradually decreasing ratio in regard to the reconstruction period which followed. It was, therefore, only in the seventies that the smoldering embers burst forth in flames. An agitation begun whose main object was to obtain for the parochial schools in relation to the children trained in them the same support which was given to the public schools. There was also a subsidiary aim namely to bring about religious instruction in the public schools. Some measure of success had locally been achieved when President Grant, on September 29th, 1875, in

*Attorney, at Milwaukee, Wis., author of "American Civil Church Law" and "Church and School in the American Law."

1. 1894 Richter v. Cordes 100 Mich. 278,284, 58 N. W. 1110; 1918 Knowlton v. Baumhover 182 Iowa 691, 166 N. W. 202, 6 A. L. R. 841. For a more detailed statement of the latter decision see note 46 in *fn.*

an address to the Army of the Tennessee at Des Moines, Iowa, challenged the movement. He said:

"The centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to add all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common-school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the Church and the State forever separate. With these safeguards, I believe the battles which created the Army of the Tennessee will not have been fought in vain."²

Events now followed fast on each other. Grant in his annual message of 1875 recommended an amendment to the federal constitution which would prohibit "the granting of any school-funds, or school taxes, or any part thereof, either by legislative, municipal, or other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination."³ Exactly a week after the submission of this message James G. Blaine, who was then the leader of the house, introduced a rather colorless constitutional amendment which, on August 4, 1876, was overwhelmingly passed by the house.⁴ The famous Tilden-Hayes campaign in the meantime had come into swing and this matter had become one of its issues. Accordingly the Republican National Platform of 1876 called for an amendment to the federal constitution "forbidding the application of any public funds or property for the benefit of any school or institution under sectarian control."⁵ When the amendment, in a greatly strengthened form,⁶ was finally voted on in the senate it resulted, on August 14, 1876, in a strictly partisan vote, all Republican senators voting for and all Democratic senators voting against it⁷ and was lost because it had not received the necessary two-thirds majority. With it the agitation for an amendment to the federal constitution has come to a close.

This however was not to be the end. Feelings had been too deeply stirred. The public mind was firmly set against the contention which had been advanced. Accordingly nine of the ten states since admitted into the union have been required, as a condition of admission, to provide by an ordinance irrevocable, without the consent of the United States and of the people of the new State, that provision shall be made "for the establishment and maintenance of a system of public schools, which shall be open to all

2. Hecker, *Catholics and Education*, 180; Sevet, *American Public Schools*, 73.

3. Congressional Record, Vol. 4, Part 1, p. 175.

4. *Ibid.*, p. 205.

5. Paragraph 7.

6. Congressional Record, Vol. 4, Part 1, p. 5453.

7. *Ibid.*, p. 5595.

children of the State and free from sectarian control" and eight of these states have literally complied with this condition.⁸

This compact is not the only safeguard against sectarian control of public schools. Four states—Ohio, Kansas, Nebraska, and Mississippi,⁹ had forbidden such control even before the school controversy came to a head, while Wisconsin and Nevada had prohibited sectarian instruction in public schools.¹⁰ The Wisconsin and Nevada provisions, since the school controversy, have been substantially copied by Nebraska, Colorado, California, Montana, Idaho, South Dakota, Wyoming and Arizona.¹¹ That there are not more such provisions is undoubtedly due to the fact that an attempt to induce public schools to teach sectarian doctrines was not generally made and therefor constituted the minor phase of the school agitation. Though relatively unimportant this phase of the controversy has definitely settled one of the principles of our political philosophy. Says the Iowa court:

"If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of church and state, and that our public school system, supported by the taxation of the property of all alike—Catholic, Protestant, Jew, Gentile, believer and infidel—shall not be used directly or indirectly for religious instruction, and above all that it shall not be made an instrumentality of proselyting influence in favor of any religious organization, sect, creed or belief."¹²

This leaves the major phase of the controversy to be dealt with. This is concerned with the appropriation of public-school funds to sectarian institutions. It was this phase against which President Grant directed his attack and at which the proposed amendment to the United States constitution was aimed. Like the minor phase it had been anticipated by a number of states. Massachusetts in 1855 had provided that public-school money "shall never be appropriated to any religious sect for the maintenance, exclusively, of its own school."¹³ Five other states, Wisconsin, Michigan, Indiana, Oregon and Minnesota¹⁴, had forbidden the appropriation of such moneys for the benefit of any religious or theological seminary or institution.

Such anticipation however was slight compared with what was to follow. State after state fell into line either by amending its constitution or while adopting a new one. The provisions adopted of course vary greatly in detail. Some are very general; others very specific indeed. They all, however, have one object—to prevent the appropriation of public-school funds to the uses of sectarian schools. Lack of space prevents us from reciting these provisions in detail. All that can be done is to enumerate the states which have taken action. Such enumeration is imposing enough.

8. Arizona (1912), Art. 20; Montana (1889), Ordinance attached to Constitution; New Mexico (1912), Art. 21, Sec. 4; Oklahoma (1907), Schedule attached to Constitution. See Art. 1, Sec. 5; South Dakota (1889), Art. 22, Sec. 18; Utah (1895), Art. 3. See Art. 10, Sec. 1; Washington (1889), Art. 26. See Art. 9, Sec. 4; Wyoming (1889), Art. 21, Ordinance, Sec. 5. The same condition was imposed on North Dakota and was fulfilled by its constitution of 1889 though not in the form of a compact. Art. 8, Sec. 147. The constitution of Idaho of 1889 does not contain this provision. See Art. 21, Sec. 19.

9. Ohio (1851), Art. 6, Sec. 2; Kansas (1859), Art. 6, Sec. 8; Nebraska (1866), Art. 2, Title, Education Sec. 1; Mississippi (1868), Art. 8, Sec. 9; Washington copied such a provision in 1889, Art. 9, Sec. 4.

10. Wisconsin (1848), Art. 10, Sec. 3; Nevada (1864), Art. 11, Sec. 9.

11. Nebraska (1875), Art. 8, Sec. 11; Colorado (1876), Art. 9, Sec. 8; California (1879), Art. 9, Sec. 8; Montana (1889), Art. 11, Sec. 9; Idaho (1889), Art. 9, Sec. 6; South Dakota (1889), Art. 8, Sec. 16. See Art. 6, Sec. 3; Wyoming (1889), Art. 7, Sec. 12; Arizona (1912), Art. 11, Sec. 7.

12. 1918, *Knowlton v. Baumhover*, 182 Iowa 691, 166 N. W. 202, 5 A. L. R. 841,848.

13. Massachusetts Constitution, 18th Amendment.

14. Wisconsin (1848), Art. 1, Sec. 18; Michigan (1850), Art. 4, Sec. 40; Indiana (1851), Art. 1, Sec. 6; Oregon (1857), Art. 1, Sec. 6; Minnesota (1857), Art. 1, Sec. 16. The Michigan provision was readopted by the constitution of that state of 1908.

Three states, New Hampshire¹⁵, Minnesota¹⁶, and Nevada¹⁷, the first two in 1877, the last in 1880, accomplished results by constitutional amendments. Illinois¹⁸, and Pennsylvania¹⁹, acted as early as 1870 and 1873 and Missouri²⁰, and Alabama²¹, as early as 1875, accomplishing their purpose through new constitutions. Texas²², Colorado²³, Georgia²⁴, California²⁵, and Louisiana²⁶, had acted before 1880. Florida followed in 1885²⁷, and Idaho²⁸, Montana²⁹, North Dakota³⁰, South Dakota³¹, Washington³², and Wyoming³³, in 1889. Mississippi³⁴, and Kentucky³⁵, ushered in the last decade of the last century by falling in line in 1890 and were joined by New York³⁶, South Carolina³⁷, Utah³⁸, and Delaware³⁹, before the dawn of the new century. Oklahoma⁴⁰, New Mexico⁴¹, and Arizona⁴², are the only states admitted into the Union since 1900 and by their constitutions, adopted respectively in 1907, 1911, and 1912, have joined the procession. Virginia in 1902 forbade the appropriation of public funds to schools not owned or exclusively controlled by the state but excepted certain non-sectarian institutions from this provision.⁴³ Massachusetts in 1917 greatly strengthened the provision above referred to⁴⁴. New Hampshire, Louisiana, and Alabama since 1900, have adopted new constitutions which retain the provision in which we are interested⁴⁵. In view of this history the truth of a statement by the South Dakota court that "the policy of prohibiting the use of funds belonging to all for the benefit of one or more religious sects has been adopted in most of the states," is indisputable.

There can be no question but that this solution is the only feasible one, no matter what hardships it implies to those who retain their parochial schools. Any arrangement by which parochial schools are allowed to participate in the public school funds cannot but result in political pressure. The first result is a close public control over the denominational schools.

15. New Hampshire, Art. 82. This provision was readopted in subsequent constitutions.

16. Minnesota, Art. 8, Sec. 3.

17. Nevada, Art. 11, Sec. 10.

18. Illinois (1870), Art. 8, Sec. 3.

19. Pennsylvania (1873), Art. 3, Sec. 18; Art. 10, Sec. 2.

20. Missouri (1875), Art. 2, Sec. 7.

21. Alabama (1875), Art. 12, Sec. 8. This provision was readopted in 1901.

22. Texas (1876), Art. 7, Sec. 5; Art. 1, Sec. 7.

23. Colorado (1876), Art. 5, Sec. 34.

24. Georgia (1877), Art. 1, Sec. 14. But see Art. 8, Sec. 5.

25. California (1879), Art. 9, Sec. 8.

26. Louisiana (1879), Art. 228. But see Art. 53.

27. Florida (1885), Declaration of Rights, Sec. 6; Art. 12, Sec. 13.

28. Idaho (1889), Art. 9, Sec. 5.

29. Montana (1889), Art. 11, Sec. 8.

30. North Dakota (1889), Art. 8, Sec. 152.

31. South Dakota (1889), Art. 8, Sec. 16; Art. 6, Sec. 3.

32. Washington (1889), Art. 1, Sec. 11; Art. 9, Sec. 4.

33. Wyoming (1889), Art. 1, Sec. 19.

34. Mississippi (1890), Sec. 208.

35. Kentucky (1890), Sec. 189.

36. New York (1894), Art. 9, Sec. 4.

37. South Carolina (1895), Art. 11, Sec. 9.

38. Utah (1895), Art. 1, Sec. 4; Art. 10, Sec. 12.

39. Delaware (1897), Art. 10, Sec. 3.

40. Oklahoma (1907), Art. 2, Sec. 5.

41. New Mexico (1911), Art. 12, Sec. 3.

42. Arizona (1912), Art. 2, Sec. 12.

43. Virginia (1902), Art. 9, Sec. 141.

44. 46th Amendment to the Massachusetts constitution.

45. New Hampshire (1902), Art. 82; Louisiana (1913), Art. 258, but see Art. 53; Alabama (1901), Sec. 263.

The next result is the entry of these schools into politics in order to shape this control to suit their own purposes. Where one denomination or a combination of them becomes strong enough a shift of control becomes inevitable. Instead of the public agencies controlling the parochial schools the fact will be that the parochial control the public schools. The utter impolicy of such an arrangement has been vividly illustrated by a very recent Iowa case. The directors of a school district for a "rent" of \$2.50 per year which was never actually paid "leased" the upper room of a Catholic parochial school, which school thereupon was conducted as a unit, the older pupils being instructed by the sister paid by the school district while the younger children received instruction from another sister who was paid by the church. Both teachers wore their religious garb and both rooms contained the customary Catholic images. In both the Catholic catechism was taught. The directors cast off all thought of attention except that they yearly appropriated the necessary funds and went through the motions of contracting with the teacher. Though the situation was nine years old when it came before the court on the complaint of a taxpayer, the court enjoined the parties from continuing it, stating that a public school had been perverted into a parochial school and that public funds had been misappropriated.⁴⁶ Therefore the Tennessee court says: "It is contrary to law and to public policy to allow the public-school money to be invested in property in which any religious denomination or society or any other person has any interest or right."⁴⁷

The historical development just outlined casts a flood of light over the various constitutional provisions above mentioned. It would seem reasonable to suppose that these provisions would have been read and construed in the light of this history. Such, however, is not the fact. None of the judicial opinions which touch upon this matter contain the slightest reference to this history. Each one treats the provision before it as if it were an isolated phenomenon of state history totally unrelated to a national movement of imposing magnitude. Is it any wonder that such provisions have at times been misconstrued? Is it remarkable that the Wisconsin, Illinois and Nebraska courts have read out of them a prohibition of the mere reading of the Bible in the public schools, a proposition so much at variance with the aim of the movement that the proposed constitutional amendment to the federal constitution as voted on by the senate stated that "this article shall not be construed to prohibit the reading of the Bible in any school or institution."⁴⁸ The utter absurdity into which courts who are not properly enlightened may be expected to descend has been vividly illustrated by the Washington court. This court held that a constitutional provision which forbids the appropriation or application of public money or property to any religious worship, exercise or instruction prevents a school board from granting credits to high-school pupils for successfully passing an examination covering the historical, biographical, narrative and literary features of the Bible based upon an outline provided by the board, though no personal instruction is to be given in the school, but is left to the home or church of the student.⁴⁹

⁴⁶. 1918, *Knowlton v. Baumhover*, 182 Iowa 691, 166 N. W. 202, 5 A. L. R. 841. See also 1894, *Richter v. Cordes*, 100 Mich. 278, 284, 56 N. W. 1110.

⁴⁷. 1896, *Swadley v. Haynes*, 41 S. W. 1066, 1068 (Tenn.)

⁴⁸. Congressional Record, Vol. 4, Part 6, p. 5453. For a citation of these cases see note 73 *infra*.

⁴⁹. 1918, *State ex rel. Dearle v. Frazier*, 102 Wash. 309, 173 Pac. 35, L. R. A. 1918, F. 1056.

THE NEW SITUATION

We are now principally interested in a new development of parochial day schools which are to cooperate rather than compete with the public schools.⁵⁰ The passage of the necessary legislation in this matter will be the smallest difficulty encountered. The great and outstanding task will be to establish the constitutionality of these statutes. In this task the constitutional provision above outlined will be relied upon by the opposition. Unless the courts are properly informed success is apt to attend its efforts. Unless the proper contentions are made the judicial council chambers may well be transformed into a Pandora's box out of which will issue wild misconceptions of the import of these constitutional provisions which will plague the development which is now in progress.

The judicial construction of these provisions already in existence is important in this connection. It is clear indeed that they are self-executing, require no legislation to make them effective, and apply only to funds belonging to the public or forming a part of the public revenues.⁵¹ The word "sectarian" covers every denomination and forbids the use of public funds directly or indirectly for the support of any church.⁵² Their purpose to prevent the application of public funds to denominational schools has been uniformly recognized and enforced⁵³ as against a Y. M. C. A.,⁵⁴ a denominational college,⁵⁵ a university,⁵⁶ a privately endowed high-school,⁵⁷ and even as against denominational industrial schools or orphan asylums,⁵⁷ though as to the latter the New York⁵⁸ and particularly the Illinois⁵⁹ courts have relaxed the rule on the ground that payment of less than the cost of maintenance of such inmates is not aid within the meaning of the constitution. The same result has been reached by the Wisconsin court in regard to reimbursement of denominational schools of the cost occasioned by the attendance of soldier beneficiaries.⁶⁰

The various constitutions forbid public aid of sectarian institutions, but do not proscribe sectarian aid of public institutions. Though, therefore, a county is prohibited from granting land to sectarian purposes it may allow a denominational body to erect a building on its poor farm and donate it to the county.⁶¹ Similarly a sectarian school may donate the services of its teachers to a public school.⁶² Children trained in sectarian

50. Cf. article by C. L. Dibble, following.

51. 1888, *Cook County v. Industrial School for Girls*, 125 Ill. 540, 570; 18 N. E. 183, 3 Am. St. Rep. 386, 1 L. R. A. 437.

52. 1882, *State v. Hallock*, 16 Nev. 373, 385, 387; *Knowlton v. Baumhover*, 182 Iowa 691, 166 W. W. 202, 5 A. L. R. 841.

53. 1913, in re *Opinion of the Justices*, 214 Mass. 599, 601, 102 N. E. 464; 1917, *Williams v. Stanton Common School District*, 173 Ky. 708, 725; 191 S. W. 507, L. R. A. 1917 D. 453 (withdrawing 172 Ky. 133, 188 S. W. 1058); 1879, *Otken v. Lamkin*, 56 Miss. 758, 764, 756.

54. 1912, *Connell v. Gray*, 33 Okl. 590, 127 Pac. 417.

55. 1891, *Synod of South Dakota v. State*, 2 S. D. 366, 373, 50 N. W. 632; 14 L. R. A. 418.

56. 1869, *Jenkins v. Andover*, 103 Mass. 94.

57. 1851, *People v. Board of Education*, 13 Barb. 400 (N. Y.); 1888, *Cook County v. Industrial School for Girls*, 125 Ill. 540, 558, 565, 18 N. E. 183, 3 Am. St. Rep. 384, 36 Am. St. Rep. 438; 1882, *State v. Hallock*, 16 Nev. 373, 378.

58. 1904, *Sargent v. Board of Education*, 177 N. Y. 317, 69 N. E. 722. But see *St. Patrick's Orphan Asylum v. Board of Education*, 34 How. Prac. 229 (N. Y.).

59. 1893, *Stevens v. St. Mary's Training School*, 144 Ill. 336, 32 N. E. 962, 18 L. R. A. 834, 36 Am. St. Rep. 438; 1917, *Dunn v. Addison Manual Training School for Boys*, 181 Ill. 352, 117 N. E. 993; 1918, *Trost v. Ketteler Manual Training School*, 282 Ill. 504, 118 N. E. 743; 1919, *St. Hedwig Industrial School for Girls v. Cook County*, 289 Ill. 432, 124 N. E. 629, 631.

60. 1919, *State v. Johnson*, 170 Wis. 251, 263, 264, 176 N. W. 224.

61. 1913, *Reichvald v. Catholic Bishop of Chicago*, 258 Ill. 44, 101 N. E. 266.

62. 1908, *Donald v. Parker*, 130 Ky. 501, 110 S. W. 810.

schools may be admitted to a public training school on the strength of such training.⁶³

There is no provision in the federal constitution prohibiting the appropriation of public funds to sectarian purposes. Therefore the United States government is at liberty to make contracts with church-controlled hospitals⁶⁴ and even to grant outright donations to sectarian institutions.⁶⁵ In regard to Ohio, Congress has not only appropriated Section 16 to the use of the public schools but has actually granted Section 29 within a limited area to the use of religion.⁶⁶ Congress, however, in 1897 declared against any such policy.⁶⁷ A similar declaration made some years previous, but limited to Indian affairs, has been held by the Supreme court not to cover trust or treaty funds belonging to the Indians which, accordingly, are today spent by the government for the religious education of its Indian wards.⁶⁸

It goes without saying that the various governments are not hostile to sectarian schools. It is not the "public policy of the State that the children of the state shall not receive any education in any other school than in one of the public schools established by itself."⁶⁹ Says the Missouri court: "This has always been a Christian country, and there is nothing to be found in either the letter or spirit of our law, or in the spirit of our republican institutions, that disapproves of educational institutions under the control of churches."⁷⁰ This, of course, does not mean that the state abdicates the power of regulating these institutions so as to prevent abuses. The historical development above outlined is an example of such regulation. Another has been produced or at least accelerated by the world war. In a very large number of states statutes have been passed forbidding in both public and parochial schools the use of foreign languages as a means of instruction to pupils under a certain grade. Their constitutionality has been upheld in Nebraska, Iowa and Ohio.⁷¹ For our purpose it is interesting to note that the Iowa court has laid it down that a teacher may teach his pupils to read the catechism in German, but he cannot teach the secular subjects of reading, writing, spelling, grammar in any foreign language. The Nebraska court in a similar manner has said that "there is nothing in the act to prevent parents, teachers, or pastors from conveying religious or moral instruction in the language of the parents, or in any other language. or in teaching any other branch of learning or accomplishment, provided that such instruction is given at such time that it will not interfere with the required studies."

It will not be possible at this time to deal exhaustively with the question of the leasing of church or parochial school property for public-school purposes, the wearing of religious garbs by public-school teachers and the interference with public-school discipline which may occur where a religious

63. Commonwealth, ex rel., Wehrle v. Plummer, 21 Pa. Dist. Rep. 182.

64. 1898, Robert v. Bradfield, 12 App. D. C. 453, 472 (affirmed 175 U. S. 291, 44 L. Ed. 168, 20 S. Ct. 121).

65. See instances cited in 1898, Robert v. Bradfield *supra*.

66. 1841, State v. Trustees of Section 29, 11 Ohio 24, 26. Sec. 1, Art. 6, of the Ohio constitution of 1851 and 1912 speaks of property entrusted to the state "for educational and religious purposes."

67. 29 Statutes at Large 683.

68. 1908, Quick Bear v. Leupp, 210 U. S. 50, 28 S. Ct. 690.

69. 1877, Gilmour v. Pelton, 5 Ohio Dec. 447, 452; 2 Wkly. Law Bul. 158.

70. 1903, State v. Trustees, 175 Mo. 52, 57.

71. 1912, State v. Bartels, — Iowa —, 181 N. W. 508, 513; 1921, Pohl v. State, — Ohio —, 132 N. E. 20; 1919, Nebraska District v. McKelvie, — Neb. —, 175 N. W. 531, 534.

holiday falls on a day on which the public schools are open.⁷² Nor will it be attempted to go deeply into the question of Bible-reading in the public schools beyond stating that the decision of the Wisconsin, Nebraska and Illinois courts,⁷³ that such reading constitutes "sectarian instruction" or is a "sectarian purpose," rests on a clear and palpable misconstruction of this term as is apparent from a knowledge of the history of these provisions.

It will be well, however, to discuss the use which may be made of public school property for religious purposes. It has, indeed, been a general practice, particularly in new and sparsely settled districts, to allow the holding of religious services and Sunday schools in the public-school houses at such hours as not to conflict with the conduct of the schools.⁷⁴ The question has arisen whether this is proper. Some courts, in passing on this question, have held that the school authorities have no power to appropriate the school-building to any use not strictly educational, and have therefore enjoined its use for religious services.⁷⁵ Other courts have held the determination of the electors or school officials conclusive, whether the same was favorable or unfavorable to such use.⁷⁶ In none of these cases was the question discussed whether or not such use was in harmony with the constitution of the State. The Indiana Appellate Court merely has raised the question whether a constitutional provision that "no man shall be compelled to attend, erect, or support any place of worship" is violated by such use.⁷⁷ The Kansas court has indicated strongly that such use amounts to taxation for private purposes, and should be enjoined.⁷⁸ The Illinois Supreme Court has upheld such use against the objection that it compelled the taxpayers of the district to support a place of worship against their consent, saying: "Religion and religious worship are not so placed under the ban of the constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from the public bodies or authorities of the State."⁷⁹ The Nebraska Court has held that religious meetings held in a school-house on Sunday four times a year do not constitute it a place of worship.⁸⁰

The South Carolina court in holding that a clause in a deed "for the purpose of erecting and maintaining a public school for white children only" does not prevent religious exercises in the building while it is not being used for school purposes said: "Courts in a Christian land cannot be supposed to take judicial notice that holding a preaching service in a school-house when not required for a public school purpose is a breach of the condition, if indeed there be a condition in the deed."⁸¹ The Iowa Court, after declaring that the propriety of such use "ought not to be questioned in a

72. See Zollman's "Church and School in the American Law," pp. 23-29, published by Concordia Publishing House, St. Louis, Mo., for a more detailed statement. Also Zollman, "American Civil Church Law," pp. 31-36.

73. 1890, *State v. Edgerton School District*, 76 Wis. 177, 44 N. W. 967, 7 L. R. A. 330, 80 Am. St. Rep. 41; 1910, *People v. Board of Education*, 245 Ill. 334, 92 N. E. 251; 1902, *State v. Shewe*, 65 Neb. 853, 93 N. W. 169, 59 L. R. A. 927.

74. 1856, *Sheldon v. Center School District*, 25 Conn. 224.

75. 1858, *Scotfield v. Eighth School District*, 27 Conn. 499; 1905, *Baggerly v. Lee*, 37 Ind. App. 139, 73 N. E. 921; 1878, *Dorton v. Hearn*, 67 Mo. 301; 1897, *Bender v. Strebish*, 182 Pa. 251, 37 Atl. 853; 1900, *Spring v. Harmar Township*, 31 Pitts. Legal J. 194.

76. 1901, *Boyd v. Mitchell*, 69 Ark. 202, 62 S. W. 61; 1909, *School Directors v. Toll*, 149 Ill. App. 541; 1874, *Hurd v. Walters*, 48 Ind. 148; 1898, *Eckhardt v. Darby*, 118 Mich. 199, 76 N. W. 761.

77. 1905, *Baggerly v. Lee*, 37 Ind. App. 139, 73 N. E. 921.

78. 1875, *Spencer v. Joint School District*, 15 Kans. 259, 22 Am. Rep. 268.

79. 1879, *Nicholls v. School Directors*, 93 Ill. 61, 64, 34 Am. Rep. 160.

80. 1914, *State v. Dilley*, — Neb. —, 145 N. W. 999.

81. 1921, *Harmon v. Driggers*, — S. C. —, 107 S. E. 923.

Christian State,"⁸² met the same argument with which the Illinois Court had been confronted, as follows:

"The use of a public school-building for Sabbath . . . schools, religious meetings . . . which, of necessity, must be occasional and temporary, is not so palpably a violation of the fundamental law as to justify the courts in interfering. Especially is this so where, as in the case at bar, abundant provision is made for securing any damages which the taxpayers may suffer by reason of the use of the house for the purposes named. With such precaution the amount of taxes any one would be compelled to pay by reason of such use would never amount to any appreciable sum. . . . Such occasional use does not convert the schoolhouse into a building of worship within the meaning of the constitution."⁸³

82. 1872, *Townsend v. Hagen*, 35 Iowa 194, 198.

83. *Davis v. Boget*, 50 Iowa 11, 15, 16. See Notes, 32 Am. Cas. 308; 81 L. R. A. (N. S.) 593; L. R. A. 1917 D., 462.

Specific Legal Provisions On Week-Day Schools*

CHARLES L. DIBBLE

The movement for week-day religious education, during school hours but under the control of the several denominations, has resulted in numerous experiments and proposals. These, for convenience, may be grouped roughly into three classes, involving somewhat different legal problems. Of these types there are numerous modifications; but it is believed that the principles here discussed can be applied without difficulty to individual cases.

TYPE A. A room is set apart in the public-school building, to which any denomination is at liberty to send a teacher for religious instruction during school hours. Children whose parents so request are sent to this room from their class rooms at the time assigned to their denomination.

TYPE B. Courses in religious instruction are established by one or more denominations in their own church buildings at hours (during school hours) agreed upon; children whose parents so request are sent from their school buildings to these classes; the courses of instruction are more or less under the supervision of the public-school authorities and credit is given for work completed in the church school, and attendance enforced under the truancy law.

TYPE C. Same as Type B, except that the instruction is not in any way subject to the supervision of the public-school authorities and no credit is given. Attendance is not enforced under the truancy law. If, however, the child habitually absents himself from the church school, that fact is reported to the public school, and the privilege of attendance withdrawn.

*Mr. Charles L. Dibble, Attorney, of Kalamazoo, Michigan, prepared a report for the Episcopal Synod of the province of the Midwest on "Legal Aspects of Religious Education in the States Comprising the Province of the Midwest." This dealt with the Constitutional Provisions as well as with the particular applications of legislation. Mr. Dibble kindly granted permission for the publication of that part of his report which will supplement the preceding paper by Mr. Zollman. While he is discussing the legal provisions of the states of Wisconsin, Illinois, Michigan, Indiana and Ohio, he takes up the points which occur most frequently in any state. It must be remembered, in reading, that the first part of Mr. Dibble's paper, dealing with general principles and constitutional provisions, is omitted.—(THE EDITOR.)

LEGAL DECISIONS

The question of specific religious instruction does not appear to have been anywhere adjudicated, except in the case of

State, *ex rel. Dearle vs. Frazier*, (Wash.) 173 Pac. 35.

In that case the state constitution provided:

"All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence

No public money or property shall be appropriated for or applied to, any *religious* worship, exercise, or *instruction*, or the support of any religious establishment."

It was held that a scheme whereby children were instructed in denominational schools in the Bible from a literary standpoint, the course being mapped out by the superintendent of schools, the examination prepared by the principal of the high school, papers graded by public school teachers, and credit given, was in violation of these provisions. The scheme, it was held, made the religious instruction a part of the regular school curriculum and hence that part of the school work was placed under "sectarian control and influence." It was also held that, since the plan required considerable time, of the school teachers, for which they were paid by the state, it amounted to "appropriating public money for religious instruction."

In the writer's opinion the reasoning is not sound. As to the first objection, it would seem that the constitutional prohibition against "sectarian control or influence" was intended to prevent exclusive control or monopoly by one sect as against the others, either by way of financial support or enforcing attendance of non-adherents, as Cooley puts it, giving an advantage to one sect over another. But the plan in question favored no denomination; nor did it require any person to attend the instruction against his conscience. Still less could objection be made to the plan considered in this brief, in which the religious instruction is not even confined to the Bible. So long as Catholic and Protestant, Jew, Mohammedan and Free Thinker are alike permitted to participate, and each may instruct his youth in his own way, the scheme can hardly be called sectarian. In other words, it is only discrimination between sects which the constitution intends to bar. Such must have been the intent. For we find most of the courts commending religious training, and the constitution of Ohio and Michigan naming it as one of the objects of the schools; yet there can be no religious (as distinguished from ethical) instruction which does not involve religious belief. As to the second objection, it may be said that the amount of time required of the public-school teachers in the work of supervision is so small as to be negligible. In the words of the maxim, "*De minimis non curat lex.*" It is no more an appropriation of money for religious instruction than is the exemption from taxation which is accorded to church property. In most states there is provision for the inspection and supervision of parochial schools by the State Superintendent of Public Instruction; and this has never been held to be a wrongful use of public money.

However that may be, the authority of the Washington case is diminished by the fact that the language of the constitution of the state of Washington, quoted above, differs from that of the constitutions of most of the states of the Union. The prohibition against "religious instruction" contained in the Washington constitution is very much broader than "sectarian instruction."

Another angle from which these constitutional provisions have been discussed by the courts is upon the question as to whether a school board has the right to permit the use of the school building, at such time as not to interfere with the regular school hours, for religious services or instruction, or for the use of lodges or other purposes not connected with regular school work.

On this question the courts are hopelessly at variance.

On the one hand it is held that such use is improper.

Hysong vs. School District, 164 Pa. 629; 26 L. R. A. 203, is particularly interesting, because it involves a state of facts on all fours with the question we are discussing under Type A, and because the opinion goes very thoroughly into the authorities and is exceedingly well reasoned. We quote one paragraph which seems to sum up the argument of the court.

"The use of the public school building in imparting religious instruction after school hours, in the manner detailed by us in our conclusions of fact, is not only a violation of the fundamental law of the state in that the instruction, being purely and essentially sectarian in character, is prohibited, but the directors exceeded their authority in permitting any such use to be made of the building. It is very clear to us that the prohibition of the appropriation of money raised for the support of the public schools to sectarian schools includes the use of the public school buildings erected by such money, for any sectarian purpose. But there is a further reason for restraining the use of public school buildings for this purpose, as well as for any other purpose foreign to public school instruction; and that is that the building having been erected for a particular corporate purpose, the corporate authorities cannot authorize its use for any other."

Substantially the same holding in the following cases:

Bender vs. Streabich, 182 Pa. 251; 37 Atl. 853.

Lewis vs. Bateman, 26 Utah 434; 73 Pac. 509.

Scofield vs. School District, 27 Conn. 499.

Dorton vs. Hearn, 67 Mo. 301.

Spencer vs. School District, 15 Kan. 259; 22 Am. Rep. 268.

On the other hand a considerable line of authorities take the other view.

In the case of

Nichols vs. School District, 93 Ill. 61; 34 Am. Rep. 160, the argument is stated thus:

"Religion and religious worship are not so placed under the ban of the constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from the public bodies or authorities of the state. That instrument itself contains a provision authorizing the legislature to exempt property used for religious purposes from taxation; and, thereby, the same as is complained of herein, there might be indirectly imposed upon the taxpayer the burden of increased taxation, and in that manner the indirect support of places of worship."

Sustaining this view are the following:

Sugar vs. Monroe 108 La. 677, 59 L. R. A. 723.

Sheldon vs. School District, 25 Conn. 224.

Greenbanks vs. Boutwell, 43 Vt. 207.

Barnes's Appeal, 6 R. I. 591.

Chaplin vs. Hill, 24 Vt. 528.

Townsend vs. Hagan, 35 Iowa 194.

Davis vs. Boget, 50 Ia. 11.

Cost vs. Shinault (Ark.) 166 S. W. 740.

The decisions in the following states are as follows:

Illinois, in the Nichols case quoted above, held that a statute permitting the use of the building outside of school hours for religious worship was not unconstitutional. This case has been followed by the following:

Lagow vs. Hill, 238 Ill. 428; 87 N. E. 369.

School District vs. Toll, 149 Ill. App. 541.

In *Wisconsin*, on the other hand, it was held in the early case of

School District vs. Arnold, 21 Wis. 657,

that even a vote of the electors of the school district may not authorize the incidental use of a school building for meetings other than those connected with the school. That case has recently been quoted with approval in the case of

Tyre vs. Krug, 159 Wis. 39; L. R. A. 1915, C. 624.

In *Indiana* it seems to have been held in the case of

Hurd vs. Walters, 48 Indiana, 148,

that the use of a school house for other than school purposes might be authorized by a vote of the tax-payers.

But in the later case of

Baggerly vs. Lee, 37 Ind. App. 139; 73 N. E. 921,

it was held that the statute authorizing such use of the building when not used for school purposes should be construed to apply only to summer vacations and periods when the school was entirely closed. As to whether or not a statute authorizing the use of the building after school hours would be constitutional the court has not expressed an opinion.

In *Michigan* the question does not seem to have been passed upon directly, although it would appear that such use might be permitted or refused by a vote of the electors of the school district.

Eckhardt vs. Darby, 118 Mich. 199, 76 N. W. 671.

In *Ohio* in the case of

Weir vs. Day, 35 Ohio State, 143,

the court declared invalid a lease of the school building to a private school; but in doing so said:

"We do not mean to say that a court of equity will interpose its extraordinary power, by writ of injunction, against every casual or temporary use of such property for other than public school purposes."

The question does not appear to have been further elucidated by the Ohio court.

II. STATUTORY PROVISIONS

We now pass to the statutory provisions of the several states in so far as they affect the three plans for week-day religious instruction.*

In considering statutory provisions it should be borne in mind that, underlying the three types of religious instruction which we have indicated, there are two theories whereby such instruction is sought to be justified: (a) On the theory that such religious instruction forms a proper part of the regular school curriculum, and (b) that such instruction does not form a part of the public school curriculum, but that the child is to be deemed excused from school while taking this instruction.

With this thought in mind we will consider the statutory provisions as to (a) whether religious instruction may form a part of the regular curri-

*See the analysis of "Types" at the opening of this paper.

culum and (b) whether the truancy laws are so framed as to permit excusing the child from school for religious instruction.

As to the curriculum of the schools, the statutes of Ohio, Indiana and Wisconsin list certain elementary subjects which are to be required in every school. In the other states one or two special subjects are mentioned, but the curriculum in general is in the discretion of the local school board. Even in Ohio, Indiana and Wisconsin it is held that, provided the subjects laid down by law are taught, the local board has entire discretion to provide for instruction in additional subjects not prohibited by law.

It will thus be seen that in none of the states of this Province* is there any *statutory* regulation which would prevent making religious instruction a part of the school curriculum. The matter is entirely in the discretion of the local board, subject however in all cases to the *constitutional* restrictions, as they have been interpreted and applied by the courts of that particular state.

We will now note the truancy laws of the several states as bearing upon the legality of excusing children from school for religious instruction, under the second theory, namely that the religious school does *not* form a part of the public school curriculum.

WISCONSIN. "Any person having under his control any child between the ages of seven and fourteen years . . . shall cause such child to be enrolled in and to attend some public, parochial or private school regularly (regular attendance for the purpose of this statute shall be an attendance of twenty days in each school month unless the child can furnish some legal excuse), in cities of the first class during the full period and hours of the calendar year (religious holidays excepted) that the public, parochial or private school in which such child is enrolled may be in session; in all other cities not less than eight school months and in towns and villages not less than six school months in each year (here follow provisions excepting children not in proper physical condition to attend school, or living more than two miles from a school house, or having already completed the work of the first eight grades). Instruction during the required period elsewhere than at school, by a teacher or instructor selected by the person having control of such child, shall be equivalent to school attendance, provided that such instruction received elsewhere than in school be at least substantially equivalent to instruction given to children of like ages in the public, parochial or private school where such children reside."

ILLINOIS. "Every person having control of any child between the ages of seven and sixteen years shall annually cause such child to attend some public or private school for the entire time during which the school attended is in session, which shall not be less than six months of actual teaching, provided however that this act shall not apply in case the child has been or is being instructed for a like period in each and every year in the elementary branches of education by a person or persons competent to give such instruction. . . . Or in case the child is excused for temporary absence for cause by the principal or teacher of the school which said child attends."

OHIO. Every boy between eight and fifteen and every girl between eight and sixteen is required to attend a public, private or parochial school

*Wisconsin, Illinois, Michigan, Indiana, Ohio.

"for the full time that the school attended is in session, which shall in no case be less than twenty-eight weeks . . . unless the child is excused therefrom by the superintendent of the public schools . . . upon satisfactory showing . . . that the child is being instructed at home by a person qualified, in the opinion of the superintendent, to teach the branches named in the next preceding sections."

INDIANA. "It shall be the duty of every parent, guardian or other person having control or charge of any child, to cause such child to attend regularly a public, private or parochial day school, . . . for a term or period not shorter than that of the common schools of the school corporation in this state where the child resides. This section shall apply to every child not physically or mentally disqualified, as hereinafter provided, who shall be of the age of seven years and of not more than fourteen years."

MICHIGAN. "Every parent, guardian or other person having control or charge of any child between the ages of seven and sixteen years shall be required to send such child . . . to the public schools during the entire school year, and such attendance shall be continuous and consecutive for the school year fixed by the district in which such parent, guardian, or other person in parental relation may reside. . . . Provided, that in the following cases children shall not be required to attend the public schools: (a) Any child who is attending regularly and is being taught in a private or parochial school which has complied with all the provisions of this act, . . . or who upon completion of the work in such schools shall present satisfactory evidence that he has completed sufficient work to entitle him to an eighth grade diploma. . . . (f) Any child twelve to fourteen years of age while in attendance at confirmation classes conducted for a period of not to exceed five months in either of said years."

We have in the case of each state omitted sections which have no bearing upon this question, and which provide for relaxation of the compulsory school law in case of children having a permit to work or who reside a certain distance from the school house, or being excused for physical disability, et cetera.

It will be seen by comparing these statutes that the law of Wisconsin, Illinois and Ohio provides that the child shall attend for the entire time during which the school attended is in session, except for the exceptions enumerated above. In Illinois, Ohio and Wisconsin the parent is permitted to provide for private instruction, if it is substantially equivalent to that given in the public school and is given by a competent person. In Indiana and Michigan such private instruction is not permitted.

It would seem therefore that, if the religious school is not to be regarded as a part of the public school curriculum, but request is to be made that the child should be excused from school for attendance, that such request should, in the states of Indiana and Michigan, be based upon the theory that there is nothing in the compulsory school law requiring attendance during the entire period of each day. In the states of Illinois, Ohio and Wisconsin, where attendance is required during all the school hours, it should be based upon the proviso contained in those statutes, that the child may receive *equivalent* private instruction.

It may be that the courts will apply a somewhat more liberal construction to the phrase, "the entire time during which the school is in session"

than I have applied here. However, as I have just stated, assuming that this is given a strict construction, the request that the child be excused from school may in those states having such provision be based upon the provision for equivalent outside instruction.

III. CONCLUSIONS

Let us apply these principles of law to the three plans for religious instruction described at the outset.

TYPE A. This type, in addition to presenting all of the problems involved in the other types, raises also the question of the right to use part of the school building for religious instruction. If the light, heat and janitor service were furnished by the school district, it would probably be construed as an improper appropriation of public money. If the various denominations paid a rental sufficient to cover these items and compensation for the use of the room, there would be no legal objection to the plan in Illinois, and probably not in Indiana, Ohio and Michigan. In Wisconsin, however, it seems that such use of the school building would not be permitted under any conditions.

TYPE B. This type involves the question as to the right of the school board to give credit in the public school for work done in the denominational school. Two legal objections interposed against this plan were stated and discussed in connection with the Frazier case.

What our courts may hold we may only conjecture from the not very analogous cases concerning prayer and Bible reading. The proposed plan might be regarded as more objectionable than Bible reading, because it is frankly dogmatic. Or it might be regarded as less objectionable, because more purely voluntary. The plan certainly obviates the argument advanced against religious school exercises by the Wisconsin and Illinois courts, that it is unfair to place the child not wishing to attend in the position of having to be specially excused. In the proposed plan, the reverse is true,—the child is not permitted to attend, unless specially requested by his parents.

As a mere conjecture we should say that the plan would be approved by the courts of Michigan, Ohio and Indiana and disapproved in Wisconsin, with Illinois doubtful.

TYPE C. This scheme contemplates a complete divorce of the church school from the public school system. No credit is asked for work accomplished; and attendance is not enforced under the truancy law. If the child is habitually truant from the church school, he is simply reported to the public school authorities and the privilege of attendance is withdrawn. The work of the church school is, then, in no sense a part of the school curriculum. In legal effect the child is excused from school in order to attend the church school on the ground that the absence is for his well-being and presents reasonable ground for that privilege.

This plan presents none of the features which might, in some jurisdictions, militate against the other two. It does not involve the use of a public building, or any expenditure of the time of the public-school teachers, nor does it make the religious instruction in any way a part of the public-school curriculum.

It does, however, raise the question as to whether the compulsory

school law authorizes the local authorities to permit the child to absent himself from school during the school hours.

By reference to section II of this brief it will be noted that in Michigan and Indiana there is no statutory requirement that the child should attend the public school during each hour of the day that it is in session. On the other hand, in Illinois and Wisconsin, where there is such a requirement, it is mitigated by the proviso that the parent is permitted to instruct the child privately, so long as the instruction is substantially equivalent to that given in school and the instructor is a competent person. There would therefore, seem to be no legal objection in any of the states to this plan of religious instruction.

CONCLUSION. It should not be understood that the three types discussed in this brief exhaust all possible plans for week-day religious education. There are endless variations and combinations to suit local conditions. But for clearness it has been deemed best to arrange them as has been done. Deductions can easily be drawn from the cases here digested to apply to the individual case. It would seem that, while the first type would be objectionable in many states and the second type in a few states, the third type would be entirely legal in any state having laws such as the states of this Province.

PAROCHIAL SCHOOLS*

SUMMARY OF INSPECTION, LANGUAGE, CERTIFICATION AND ALLEGIANCE LAWS

INSPECTION

Altogether 12 states require some sort of inspection:

Connecticut	New York
Indiana	Pennsylvania
Kansas	Rhode Island
Michigan	South Dakota
Nebraska	Virginia
New Hampshire	Wisconsin

5 states authorize *full inspection* of parochial schools: Michigan, Nebraska, New Hampshire, Rhode Island, South Dakota.

2 states prescribe inspection of instruction in *civic subjects*: Kansas and New York.

4 states provide for *sanitary or medical inspection*: Indiana, Michigan, New Hampshire, Virginia.

3 states require private and parochial school *registers* to be inspected: Connecticut, Pennsylvania, Wisconsin.

8 states require approval of private and parochial schools, but inspection is not stated as a condition: Kentucky, Maine, Massachusetts, New Mexico, North Dakota, South Carolina, Washington, West Virginia.

*Data furnished by The Bureau of Education of The National Catholic Welfare Council.

USE OF ENGLISH

The laws of 26 states prescribe English as the language of instruction at least for all common school subjects:

Alabama	Kansas	Ohio
Arkansas	Maine	Oklahoma
California	Massachusetts	Oregon
Colorado	Minnesota	Pennsylvania
Delaware	Nebraska	Rhode Island
Georgia	Nevada	South Carolina
Illinois	New Hampshire	South Dakota
Indiana	New Jersey	West Virginia
Iowa	New York	

In Nebraska and South Dakota religion may be taught in a foreign language only on Sunday.

In Indiana religion may not be taught in German.

In addition to the ordinary curriculum a foreign language may be employed or taught in the following states: Arkansas, Colorado, Delaware, Georgia, Illinois, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania.

In Minnesota a foreign language may be taught one hour daily.

Foreign languages as such are not prohibited in the following states: California, Iowa, Kansas, Nevada, Oklahoma, Oregon, South Carolina, South Dakota.

In Alabama all secular subjects taught in the first six grades must be taught in English.

In Ohio all secular subjects taught in the first seven grades must be taught in English.

CERTIFICATION OF TEACHERS

Private and parochial school teachers must be certified in the following 4 states: Alabama, Michigan, Nebraska, South Dakota.

Private and parochial school teachers in Kentucky must be approved by State Board of Education.

CITIZENSHIP AND ALLEGIANCE OF PUBLIC AND PAROCHIAL SCHOOL TEACHERS

In Nebraska all teachers must be full citizens.

In Idaho and Montana teaching certificates are issued only to citizens or declarants.

An oath of allegiance to the United States must be taken by all teachers in the following states: Colorado, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, and by all persons in New York State applying for state teaching certificates.

Survey of Week-Day Religious Education

A PRELIMINARY REPORT

In RELIGIOUS EDUCATION for December mention was made, briefly, of the fact that the Committee on Social and Religious Surveys had agreed to cooperate with the R. E. A. in making a field and statistical survey of the work of week-day religious education. The appropriation made by the Committee made it possible to employ a Surveyor who should devote full three months time to this work.

A special Committee on Survey was appointed by the Council of Religious Education as follows:

Representing the Council of Religious Education—

THE REV. LESTER BRADNER
MISS ADELAIDE T. CASE
PROF. GEORGE A. COE
PROF. HUGH HARTSHORNE
MISS ANNA V. RICE

Representing the Committee on Social and Religious Surveys—

MR. GALEN M. FISHER

Adviser Representing Public Education—

PROF. JAMES F. HOSIC

Adviser Representing the Sunday School Council—

THE REV. LESTER BRADNER

Adviser Representing the International Sunday School Association—

MR. CHARLES E. GARRAN

This Committee was fortunately able to secure as the Surveyor Erwin L. Shaver, Professor of Religious Education at Hendrix College, Conway, Arkansas. The Editors have asked Professor Shaver to make the statement which follows regarding the plan and progress of the Survey.

"Your surveyor began his work November 20th. The first two weeks were spent in consultation with the committee in New York, mapping out the plans and preparing schedules. The investigation outlined was of a two-fold nature. First, there was planned a personal visit to typical centers where week-day religious education is being carried on, with a view to seeing at first hand the several problems which are being met. In addition to this the committee and surveyor provided for a statistical survey with the aim of getting at the extent of the movement as far as possible and also discovering what is being accomplished and what difficulties are being met. This part of the survey is being handled from the office at Chicago. The final report of the surveyor will be based upon both the statistical and personal surveys.

"At the time that this preliminary planning was being done schools in and near New York were being visited. Those were selected which seemed to be representative of the work being done in that section. The situations at Philadelphia, Malden, Mass., and Somerville, N. J., were also investigated at this time. Following this a field trip was made taking the surveyor westward along the Great Lakes region toward Chicago. Rochester,

Tonawanda, and Buffalo, New York; Cleveland, Cuyahoga Falls, Tiffin, and Toledo, Ohio, were visited in the order named. During the Christmas holidays when no schools were in session, work was done in study and personal conference with leaders near Chicago. Plans and methods were studied at Rockford, Belvidere, and Rochelle, Illinois, and later at Van Wert, Ohio, Detroit, Wyandotte, and Grand Rapids, Michigan. There remain to be visited those schools near Chicago with which the members of the Association are familiar. It is likely that some few others in the central West will be visited a short time later. It is obvious that in the time given any large proportion of places where week-day work is being carried on could not be covered in person. It has been necessary to omit the few places in the far West for lack of time and greatness of distance rather than for lack of good intentions. It is believed that the field covered and the places yet to be visited are fairly representative and will serve adequately to put before the convention the information sought.

"The statistical survey began with the preparation and mailing of blank schedules the first of the year. Approximately four hundred schedules were sent out; thus far returns have been received from about one-half and more are coming in daily. The several denominational leaders interested in week-day schools of religion, Sunday-school association secretaries and many others have kindly aided the office in the endeavor to get as complete a list of schools as possible. In spite of this cooperation it is feared that some schools have been overlooked, since many are just beginning and as yet have made no report of the fact. The office would be glad to secure information regarding schools which would make the survey more complete. When the report is made it is to be at the service of all interested and this fact should serve as an incentive for many to report for those schools with which they are acquainted.

The results already apparent indicate that the committee was justified in planning for a personal observation tour of certain schools. The problems which seemed to be outstanding to those who have watched the movement are making themselves felt. The surveyor feels that this part of the work will result in the presentation of facts of considerable value in the final report. The movement reveals a condition of considerable chaos and disunity on the one hand. There is lacking clarity of aim, conviction as to the kind of school to organize and agreement as to methods of teaching and relations to both public school and Sunday school. This fact, on the other hand, is not as discouraging as might at first appear, for at the same time there is hearty cooperation in any move for doing better work and an earnest desire to improve. Many schools, according to their leaders, are in the experimental stage and are looking for light. Consequently there is unwillingness to move too fast lest the wrong step be taken. These are hopeful signs and make the work of the surveyor easier.

"There is a manifest interest in the coming meeting in March among the workers in these schools. They are eager to have their problems set out for discussion and many are planning to attend. Coming, as they will, in a spirit of openmindedness they are sure to be able to make valuable contributions as well as receive help. It is this spirit which the surveyor is striving to maintain and which will make the annual meeting a success."

ERWIN L. SHAVER.

The Utah Plan of Religious Education for High-School Students

ADAM S. BENNION*

Three thousand Public High School students in Utah are today receiving daily instruction in religious truths as a result of an experiment begun in 1912. Like the followers of many other Churches the Latter-Day Saints have always appreciated the value of providing for children, and particularly for adolescent young men and women an adequate religious background. When, soon after 1910, public high schools were found in many communities their patrons began to set about to see what could be done to bring the religious advantages of the private school to their children in the public schools. The law made it impossible to introduce theology into the schools of the state, but it did not deny to students the privilege of attending institutions that might offer religious training as a complement to regular high-school work.

And so, in 1912, there was erected just across the street from the Granite High School in Salt Lake County, what has since been called a Seminary, a small building with one good class room, a principal's office and an entrance hall. In this institution the students of the public high school registered for courses in the bible. They elected their theological work just as they elected their regular high-school courses.

At the outset it should be pointed out that the seminary is altogether a separate institution from the public school. Its funds are provided by the Church, its teacher is employed by and paid by the Church, its records are kept independently by the Church. No one is required to take its courses. The opportunity is provided and students who desire to do so may elect a course in religious training, being excused from the high school during the hour which they devote each day to Seminary work. Fortunately, Utah, in keeping with the practice in thirteen other states, allows a maximum of one unit toward high school graduation for this work in bible history and literature.

So well has this experiment of 1912 worked that there are now operated by the Church of Jesus Christ of Latter-day Saints twenty-seven Seminaries, adjacent to twenty-seven public high schools, with a total enrollment of 3,400. The movement has spread throughout Utah and is now being established in Idaho, Wyoming, and Arizona—wherever the Latter-Day Saints are located. In the case of three Seminaries an additional man has had to be employed to take care of the heavy registration.

A few brief observations may help to make clear just what is being done.

In the first place, the selection of the teacher is a most vital matter. He is the very life of the institution. Always a mighty factor, the teacher in this case is the very heart of the movement. Since his courses are wholly elective, his magnetism through his message and his method must sustain his work. Of the thirty men now acting as Seminary Principals

*Superintendent of the Commission of Education of the Church of Latter-Day Saints, Salt Lake City.

twenty-five are college graduates. The other five are within striking distance of their degrees and are men of exceptional teaching ability. These men are employed on a twelve months basis and at present are asked during the summer vacation either to attend some institution of higher learning, to work out some common project at our own university, or to go on a short term mission to preach the gospel. During the summer of 1921 these men spent six weeks together perfecting our present course of study and further acquainting themselves with the truths of Sacred Scripture. Ideally, Seminary men are men of broad human sympathies, with the power to enkindle spiritual enthusiasm, and who have besides their knowledge of the bible a rich background in science, history, sociology, and psychology.

As to the course of study, the field covered to date comprises three years of work:

1. Old Testament Studies.
2. New Testament Studies.
3. Church History and Doctrine.

The last named course is clearly sectarian and is taken by students who want it though, of course, it carries no credit.

A published outline covering the work in the Old Testament indicates the method of treatment. In a word, students are led to understand and appreciate bible history, its literature, and its great religious and moral truths. The method of the recitation is one of discussion with a maximum of class participation as the ideal. Then, too, students are given regular practise in praying and singing, both of these exercises being a part of the lesson procedure. In addition to these activities practically every student is given opportunity to discuss in public in one of the Churches of his community some of the facts and principles which to him are the outstanding features of his course.

Nor is the work of the Seminary limited to the learning of subject matter. Each teacher undertakes to know the life of each of his students and to check regularly on his out-of-class activities and his habits of life. As a result of this phase of the work students are encouraged to participate freely in the life of their Church organizations and are helped constantly to shape their lives in accordance with the right kind of ideals.

As to the actual accomplishment of the Seminary, the volume of commendatory statements of public high-school principals who have observed the work as it is done, of students who have taken the courses offered, and of parents of these students, indicates that this institution is one of the greatest forces for righteousness ever operated by the Church of Jesus Christ of Latter-Day Saints. It makes it possible for a Church to sustain the public school as the one great guarantee of American Democracy and still gives to the youth of our land that sense of their relationship to God which anchors them to the faith of those great men and women who founded that Democracy. It makes possible the achievement of the ideal expressed by Prof. Athearn in this memorable statement, "The world will never be safe for Democracy until intelligence and Godliness are the common possession of the whole human family."

A Test of Religious Ideas Involving the Ranking of Selected Answers

CLARA F. CHASSELL AND LAURA M. CHASSELL*

In the last number of RELIGIOUS EDUCATION appeared an article by one of the writers,¹ reporting some new tests in religious education which had been constructed under her direction in connection with a course in Scientific Method and Experimentation for Religious Workers in Drew Theological Seminary. The test of religious ideas presented in this article, prepared by the writers, is genetically related to these tests since, although largely independent in its construction, it owes its stimulation in part to the work of members of the class.² Incorporating as it does the ranking method in addition to the multiple choice type of tests, it may prove suggestive to other investigators, especially from the standpoint of method.³

The test was constructed to provide a means of securing information as to the religious conceptions held by children. The answers marked are to be tabulated rather than scored. After such tabulation it would be possible for any group of religious workers to interpret the results with reference to a certain set of answers which they might by common agreement accept. It has not seemed practicable to the writers to attempt the formulation of any standard, particularly one for general use. Such a standard would have a tendency to suggest controversial points and distract attention from more fundamental problems. Moreover, if the religious conceptions of children should prove to be very inadequate, as evidence gathered from other sources would seem to indicate, little if any guidance for determining what really are the best answers would come from information as to the answers actually selected, even by a large number of children.

TEST OF RELIGIOUS IDEAS

Name Date

Age at Last Date of Last School

Birthday Birthday Grade

Sunday School.....Teacher

*Dr. Clara F. Chassell is Instructor in Experimental Education in Teachers College, Columbia University, and Dr. Laura M. Chassell is Instructor in Psychology in Ohio State University.

1. "Some New Tests in Religious Education," RELIGIOUS EDUCATION, Vol. XVI, pp. 318-336.

2. See *locus cited*, p. 319, fn. The test presented here, however, is not the one referred to in this connection as under preparation for the Committee on Social and Religious Surveys, but an earlier, less comprehensive form, calling for the ranking of selected answers.

Other sources which proved suggestive include Leuba's "Children's Conceptions of God and Religious Education," in RELIGIOUS EDUCATION, Vol. XII, pp. 5-15; the results of "Test B" of the Psychological Survey, reported in *The Forerunner*, Vol. II, Nos. 18-21, inclusive (Hoshangabad, Central Provinces, India), and "Questions on the God Experience of College Students," circulated by Herbert L. Searles of the Department of Philosophy and Psychology, State University of Iowa.

3. The more exhaustive test referred to in the preceding footnote, under preparation by the writers, may also be of interest, particularly from the standpoint of content. Address Committee on Social and Religious Surveys, 111 Fifth Avenue, New York City.

1. *What is the purpose of the Old Testament?*

Read over the following possible answers, and choose the three that seem to you the best. Mark your first choice 1, your second choice 2, and your third choice 3. If you think of better answers, write them on the dotted lines at the end, and include them when marking.

- To provide texts for sermons.
- To lay down rules for people to follow.
- To show how God found man.
- To show how man found God.
- To carry to Sunday School.
- To tell interesting stories.
- To give the history of the Hebrews.
- To provide good memory verses.
- To tell people about God.
- To be read in churches.

.....

2. *What is the purpose of the New Testament?*

Read over the following possible answers, and choose the three that seem to you the best. Add others if you wish. Mark your first choice 1, your second choice 2, and your third choice 3, just as you did in the preceding question.

- To tell about the beginning of the Christian church.
- To show how God was revealed to man in Jesus Christ.
- For Christians to use as a Bible instead of what the Jews had.
- To provide answers for questions in the catechism.
- To show how our sins may be forgiven.
- To tell about the life and character of Jesus.
- To provide material for Sunday School lessons.
- To help Christians in their daily living.
- For the soldiers to carry in the trenches.
- To teach people how to get to heaven.

.....

3. *How do you think of God?*

Read the words in the following list, and choose the five that best express your thought of God. Mark your first choice 1, your second choice 2, your third choice 3, and so on, until you have marked five in

all. If you think of better words, add them on the dotted lines at the end of the list, and include them when marking.

Ruler	Detective
Judge	Giant
Our Maker	Protector
Spirit	Policeman
Father	Creator
Tyrant	Helper
Love	Universal mind
Man	Christ
Force	Good will
Angel
Perfect being

4. *How would you describe God?*

Now read the words in the following list, and choose the five that best describe God. Add others if you wish. Mark your first choice 1, your second choice 2, your third choice 3, and so on, until you have marked five in all, just as you did in the preceding list.

Righteous	Infinite
Stern	Loving
Holy	Unrelenting
Beautiful	Forgiving
Watchful	Merciful
Far-off	Angry
Unjust	All-powerful
Good	Big
All-wise	Unknowable
Invisible	Revengeful
Everywhere-present	Jealous
Just
Gracious
Cruel

5. *What does God do?*

Read over the following possible answers, and choose the five that seem to you the best. Mark your first choice 1, your second choice 2, your third choice 3, and so on, until you have marked five in all. If you think of better answers, write them on the dotted lines at the end, and include them when marking.

Sends us the sunshine and the rain.
Makes us well when we are sick.

Judges people and sends them to heaven or to hell.
 Is our Maker.
 Helps people when they are poor.
 Punishes us when we do wrong.
 Keeps a record in a book of everything we do.
 Gives us food and clothing.
 Makes us do what we don't want to do.
 Saves us from sin.
 Sends afflictions to people.
 Helps to make the world better.
 Protects us from harm.
 Is on the look-out when we do wrong.
 Answers our prayers.
 Causes thunder, lightning, earthquakes, etc.
 Puts good thoughts into our heads.
 Keeps us from doing wrong.
 Does harm to our enemies.
 Forgives our sins.
 Makes plants and animals grow.
 Helps us to be good.
 Comforts those who are in sorrow.
 Makes us feel uncomfortable.
 Helps us to solve our problems.

.....

6. *How do you think of Jesus?*

Read the words in the following list, and choose the five that best express your thought of Jesus. Mark your first choice 1, your second choice 2, your third choice 3, and so on, until you have marked five in all. If you think of better words, add them on the dotted lines at the end of the list, and include them when marking.

Reformer	Deluded enthusiast
Teacher	Holy Spirit
Miracle-worker	Preacher
Very talented man	Son of man
Priest	Prophet
Savior	Best man that ever lived
Mythical character	Friend
Son of God	God
Example	Impostor
Mediator	Messiah
Master	Physician
Christ
Radical
Prince of Peace

7. *Why should we pray?*

Read over the following possible answers, and choose the five that seem to you the best. Mark your first choice 1, your second choice 2, your third choice 3, and so on, until you have marked five in all. If you think of better answers, write them on the dotted lines at the end, and include them when marking.

- To save ourselves from punishment.
- To tell God our troubles.
- To ask for food and clothing.
- To help us to do our best.
- To please God.
- To make sure we'll go to heaven.
- To think over our problems.
- To ask for forgiveness.
- To thank God for all he has done for us.
- To help us in hard tasks.
- To ask for wisdom.
- To cause it to rain.
- To obtain help for our friends.
- To show our love for God.
- To help us overcome temptation.
- To get what we want.
- To ask Jesus to help us.
- To help us or our team to win a game.
- To praise God.
- To make us safe when we die.
- To bring others to Christ.
- To get God to punish our enemies.
- To help us pass examinations.
- To commune with God.
- To help us to do what is right.
- To worship God.
- To talk things over with God.
- To give us peace.
- To bring our friends back to health.
- To help us to be successful.

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The Organization of Protestant Christian Education in the United States

WALTER S. ATHEARN, M.A.*

I. SUGGESTED PRELIMINARY STUDIES WHICH MAY THROW LIGHT ON THE ORGANIZATION OF PROTESTANT CHRISTIAN EDUCATION IN AMERICA.

1. *A Study of the Most Successful Professional Associations.*

A graphic diagram should be prepared of each organization studied accompanied by a carefully formulated statement covering the following topics:

- a. Organization and administration.
- b. Leading objectives of the organization.
- c. Its method of controlling business and the place of mass and delegate meetings.
- d. Its conventions and other meetings.
- e. Its success or achievements in promoting its objectives, especially the professional ideals of its members.
- f. Its relation to affiliated units.
- g. Requirements of, and limitations in membership.
- h. Defects in organization and method and efforts now being made to correct them.

The following organizations are worthy of careful study in this connection:

- a. The National Education Association.
- b. The American Medical Association.
- c. The American Engineering Association.
- d. The American Pharmaceutical Association.
- e. The Catholic Educational Association.
- f. The Jewish Educational System.

2. *A Study of the Most Successful Religious, Social and Philanthropic Agencies*

An analysis similar to (1) above, should be made of the following organizations:

- a. The Young Men's Christian Association.
- b. The Young Women's Christian Association.
- c. The Boy Scouts of America.
- d. The Near East Relief.
- e. The American Red Cross.
- f. The Religious Education Association.
- g. The American Bible Society.
- h. The Federal Council of Churches.
- i. The World's Sunday School Association.
- j. The United Society of Christian Endeavor.

3. *A Study of Experiments in International Administration*

- a. Type of International Administrative Organizations.
 - (1) International administrative organs with little or no real power of control.

*Director, School of Religious Education and Social Service, Boston University.

- (a) The Universal Postal Union.
 - (b) The Telegraphic Union.
 - (c) The Radiotelegraphic Union.
 - (d) The Metric Union.
 - (e) The International Institute of Agriculture.
 - (f) The Sanitary Councils and International Office of Public Hygiene.
 - (g) The International Geodetic Association.
 - (h) The Seismological Union.
 - (i) The Pan-American Union.
 - (j) The Central American Union.
 - (k) Railway Freight Transportation Conferences.
 - (l) Industrial Property Conferences. (Patent right agencies ;
 - (m) Literary and Artistic Property. (Copyright agencies.)
 - (n) Pan-American Sanitary Union.
 - (o) Slave Trade and Liquor Traffic in Africa.
 - (p) And many others.
- (2) International Organs with Power of Control over Local Situations.
- (a) The European Danube Commission.
 - (b) The Cape Spartel Lighthouse.
 - (c) International Sanitary Councils at Constantinople and Alexandria.
 - (d) Albania.
 - (e) Moroccan International Police.
 - (f) The Suez Canal Commission.
 - (g) The Congo Free State and the International Congo River Commission.
 - (h) The Chinese River Commissions.
 - (i) Spitzbergen.
 - (j) The New Hebrides.
- (3) International Organs with Power of Control over Member States.
- (a) The International Sugar Commission.
 - (b) The International Rhine River Commission.

b. Conclusions Deduced from a Study of International Administrative Organizations and Agencies.

(1) The Central Organization must be granted sufficient power and authority to do its work in such a way as to command confidence and respect. Dr. Sayer says that all failures in International cooperative undertakings have been due to the following three causes :

- (a) Vital impotence of the executive organ.
- (b) Unimportance of object and consequent indifference of member states.
- (c) Impossibility of conditions at the outset.

(2) The principle of the majority vote must be accepted by all co-operating parties. The unanimity requirement which is designed to keep the majority from binding the minority, also enables any one member of the organization to block action and defeat much-needed action. This principle does not hinge on a mere plurality vote. It may be two-thirds,

or three-fourths, but the "unanimous consent requirement" must be surrendered.

(3) An equitable method must be found of weighing or valuing votes in order that the cooperating parties may exercise power in proportion to their relative strength. The doctrine of the equality of nations and of one vote for each nation has not proved satisfactory in international experiments.

(For further study see "Experiments in International Administration," by Francis Bowes Sayer, 1919, Harper and Brothers, New York.)

II. A SERIES OF QUESTIONS SUGGESTING SOME OF THE PROBLEMS INVOLVED IN THE ORGANIZATION OF PROTESTANT CHRISTIAN EDUCATION IN AMERICA.

1. *Questions Concerning the Scope of the Organization.*
 - a. Shall the proposed organization be limited to elementary and secondary education or shall it include the field now occupied by the Council of Church Boards of Education?
 - b. Shall it be national, limiting its scope to the United States, or shall it continue to include all of North America? Are there fundamental reasons why the United States should have its own system of Protestant Christian education?
 - c. Shall it be limited to the Association of the official, secretarial forces of denominational boards of education, or shall it include all persons engaged in the work of Protestant Christian education?
 - d. Should the scope of the organization be sufficiently extensive to include research, surveys, promotion, administration and supervision?
 - e. Shall it be legislative as well as administrative; creating programs and policies and also executing them?
 - f. Shall its scope be limited to common, interdenominational tasks? What constitutes a distinct interdenominational responsibility? Is the community the responsibility of this proposed organization, or does it have other and different scope and obligations?
 - g. What types of schools would fall within the scope of this organization?
 - h. Does it have original and supreme jurisdiction in some fields, and joint responsibility in others? If so, define the fields of original jurisdiction, and enumerate the joint tasks.
2. *Questions Regarding Relationships.*
 - a. What would be the relationship of this organization to the organization controlling tax-supported schools?
 - b. What would be the relationship of this organization to the denominational boards of religious education?
 - c. What would be the relationship of this organization to other church agencies? To the Federal Council of Churches? To social service and home and foreign missionary agencies?
 - d. What would be the relation of this organization to its subsidiary, or affiliated state, or denominational organizations?
 - e. What would be the relationship of this organization to the World's Sunday School Association, or how would it be related with the religious educational work of other nations?

3. *Questions Regarding Professional Control.*

- a. Can administrative and professional functions be advantageously organized and operated together?
- b. Remembering that religious education has in large measure been developed by Protestant bodies as a missionary or a publication interest, how can professional aspects of religious education be secured and guaranteed?
- c. How can the professional growth of volunteer workers be guaranteed?

4. *Questions Regarding Finance.*

- a. How shall the organization be guaranteed adequate finance?
- b. Shall a financial department be organized and asked to develop a plan of securing personal pledges from individuals?
- c. Shall the cooperating denominations and other affiliated organizations prorate the expense of the national organization? How would they get the money?

5. *Questions Regarding the Character of the Organization.*

- a. What is the ultimate "unit" in the scheme or system we are proposing to build? Shall we begin at the bottom and build up a national organization, or shall we begin at the top and deduce the organization of the smaller units from the larger, overhead system?
- b. Shall the organization consist of a weak federation of denominational or interdenominational units with no strong central organization?
- c. Shall the organization be a federation of denominational and interdenominational agencies, with central authority limited to a few specifically designated problems, with the principle of "unanimous consent" permitting any denomination to block action it does not approve?
- d. Shall there be a real federal government with the concept of dual citizenship (1) in a denomination, and (2) in a national interdenominational organization?
- e. If a strong central government is desired, how shall votes be weighed in order that the larger denominations have control in proportion to their size?
- f. Shall the principle of majority, or two-thirds, or three-fourths vote be insisted upon in place of "unanimous consent"?
- g. Can such an organization as the National Education Association be used as a valuable guide in creating a national system of Protestant Christian education?

Nineteenth Annual Convention

PRELIMINARY PROGRAM

Chicago, March 29-April 1, 1922

Headquarters and Meeting Place, The Congress Hotel

Wednesday, March 29, 9:30 A. M. to 5:30 P. M.

Meetings of Directors of Religious Education.

Meetings of Committees, and of bodies meeting with the R. E. A.

8:00 P. M. First General Public Meeting; program arranged especially for College, University and Seminary Students.

Thursday, March 30, 9:30 to 12:00. Meetings of the Departments.

12:30. Departmental and Official Luncheons.

2:30 to 5:30. Departments.

8:00. Second General Public Meeting.

President's Annual Address.

General Secretary's Report.

Friday, March 31, 9:00 A. M.

Annual Business Meeting of the R. E. A.

Election of Officers.

Action on the Constitution (see notice on page 106, RELIGIOUS EDUCATION, April, 1921.)

CONFERENCE ON WEEK-DAY RELIGIOUS EDUCATION

Congress Hotel, Chicago

Rules of the Conference:

All sessions are open freely to the public.

All members of the Religious Education Association have the right to participate in discussion.

Each speaker must be recognized by the chairman who will give his name to the conference.

Speakers in the discussion are limited to three minutes time.

All the discussions which follow pre-suppose that those who participate have read the preliminary reports and studies published in RELIGIOUS EDUCATION for February and April.

FIRST SESSION

Friday, March 31st, 10:30 A. M.

Presiding, *George A. Coe*, Ph.D., LL.D., President of the Council of Religious Education.

Appointment of the Committee on Findings*

Announcement of the Continuation Committee.

Preliminary Studies:

1. The Legal Basis:

(1) The General Provisions, *Carl Zollman*, Attorney, Milwaukee, Wis.

(2) Specific Provisions, *Charles L. Dibble*, Attorney, Kalamazoo, Mich.

(Published in RELIGIOUS EDUCATION for February)

*All resolutions will be referred to the Committee on Findings; this Committee will report at the second, fourth, fifth, seventh and eighth sessions.

2. Surveys:

- (1) A Field Survey of Week Day Religious Education, *Erwin L. Shaver*, M. A., Professor Hendrix College, Conway, Ark.
- (2) A Statistical Survey.

Both surveys have been carried on by The Religious Education Association and the Committee on Social and Religious Surveys.
(Published in RELIGIOUS EDUCATION for April.)

Theme for the Session: WHAT ARE THE AIMS OF THE WEEK-DAY SCHOOLS OF RELIGION?

A. Studies on "The Aims of the Week-day Schools."

1. "What do we desire to accomplish by week-day religious education?"
George E. Betts, Ph.D., Professor The University of Southern California.
Edward Sargent, Secretary for the Protestant Episcopal Board of Religious Education.
2. "The Aim of the Week-day School."
Miss May K. Cowles, The Van Wert School.
Prof. N. E. Richardson, The Evanston Schools.
N. F. Forsyth, The Calumet District Board.
Prof. Earle E. Emme, Lawrence College, Appleton, Wisconsin.
Prof. C. M. Brunson, Toledo, Ohio.
Dr. W. F. Southerton, Brooklyn, N. Y.
Miss Mary Newton, New York, N. Y.
Miss Edna L. Acheson, Tonawanda, N. Y.
Rev. William G. Seaman, Gary, Indiana.
Prof. W. J. Mutch, Ripon, Wisconsin.
Rev. Geo. S. Yapple, Detroit, Michigan.
Rev. R. S. Chalmers, St. Mark's Church, Toledo, Ohio.

All the above papers were published in RELIGIOUS EDUCATION for February.

- B. 10:45. Discussion:
An Evaluation of the Aims.
- C. 11:00. General Discussion:

SECOND SESSION

Friday, March 31st, 2 P. M.

- A. Report of the Committee on Findings.
Theme for the Session: PROBLEMS RELATING TO THE CURRICULUM.
- B. 2:15. Reports:
 1. "Opposing Theories of the Curriculum."
Prof. Geo. Albert Coe, President, The Council of Religious Education.
(Published in RELIGIOUS EDUCATION for April.)
 2. "An Evaluating Study of (a) Existing Curricula, (b) Proposed Courses of Study, and (c) Available Materials of the Curriculum."
Prof. Joseph M. Artman, The University of Chicago.
(Published in RELIGIOUS EDUCATION for April.)
- C. Paper: Opening Discussion:
In the Light of the Preceding Reports: What are the Problems of the

Curriculum? What are the Possible Solutions Which Have been Proposed?

Prof. Edward P. St. John, Auburn Theological Seminary, Auburn, N. Y.

- D. 2:30. General Discussion.

THIRD SESSION

Friday, March 31st, 3:30 P. M.

Theme: PROBLEMS RELATING TO THE CURRICULUM
(A Continuation of the Second Session)

- A. 3:45. Paper:

"The Place of Worship in the Curriculum."

Prof. Hugh Hartshorne, Ph.D., Union Theological Seminary.
(Published in RELIGIOUS EDUCATION for April.)

- B. Discussion:

Fifteen minutes will be allotted to each of the following topics:

1. The Use of Worship in the Curriculum.
2. Co-ordinating the curriculum of The Church School (or Sunday School) with the curriculum of the Week-day School.
3. What is being done, and what should be done with the current problems of life, such as:
The Welfare of the Community.
Industrial and Social Justice.
World Peace and Justice.
4. How is the problem met where, in a community, the co-operating churches hold divergent views, as, for example, divergent views as to the Bible?
5. Suggestions on the Development of Curricula.

FOURTH SESSION

Friday, March 31st, 8:00 P. M.

- A. Report of the Committee on Findings.

Theme: PROBLEMS OF ORGANIZATION AND SUPERVISION

- B. Reports: See the section of the Survey Report under "Organization."

- C. 8:15. Briefs, for Types of Organization: 10 minutes.

1. The Denominational, or individual.
Rev. W. A. Squires, Presbyterian Board.
2. The Co-operating group.
Rev. Earl F. Zeigler, Rochelle, Ill.
3. The City System.
4. The Malden Plan.

- D. 9:00. Paper: Problems of Supervision.

Prof. John E. Stout, Ph.D., Northwestern University.

- E. 9:15. General Discussion.

FIFTH SESSION

Saturday, April 1st, 9:00 A. M.

- A. Report of the Committee on Findings.

Theme for the Session: PROBLEMS OF PUBLIC-SCHOOL RELATIONSHIPS

- B. Reports: See section of Survey under "Organization."

- C. 9:15. Paper: What official relations are desirable with public schools?
What unofficial?

Jesse B. Davis, Ph.D., Hartford, Conn.

- D. 9:30. Open Discussion: Public-School Relationships.
Fifteen minutes will be allotted to each of the following topics:
1. On Co-ordination of Time Schedules.
 2. On Credits and Curriculum.
 3. On Teachers.
 4. On the Use of Buildings.

SIXTH SESSION

Saturday, April 1st, 11:00 A. M.

Theme for the Session: TEACHING METHODS

- A. Reports on Methods Prevailing, see section of General Survey.
B. 11:15. Discussion on Teaching Methods.
Paper: "In View of the Aims of these Schools, what can we learn from Modern Teaching Methods?"
Prof. James F. Hoxie, Teachers College, New York.
General Discussion.
12:00. D. Discussion on Tests and Measurements:
Paper:
General Discussion.

SEVENTH SESSION

Saturday, April 1st, 2:00 P. M.

- A. Report of Committee on Findings.
Theme for the Session: PROBLEMS AS TO PROFESSIONAL STANDARDS
B. Reports:
See report in General Survey, under V, "Officers and Teachers."
C. Papers:
The Professional Qualifications of Teachers.
The Preparation and Training of Teachers.
Marion O. Hawthorne, Northwestern University.
D. Open Discussion.
Prof. C. M. Brunson, Toledo.

EIGHTH SESSION

Saturday, April 1st, 3:30 P. M.

Report of the Committee on Findings.
Report of the Continuation Committee.
Action of the Conference.
5:30 Adjournment.

NOTICE

All who plan to attend the Conference on Week-day Religious Education are urged to cooperate in making this really a conference. Every effort is being made to provide and protect the time necessary for discussion. Many of the papers, and all reports, are being printed in advance. *It is essential that all who participate in any way shall read these papers as they appear in RELIGIOUS EDUCATION for February and April.*

Wisconsin Week-Day Program

At a meeting of the Associated Colleges of Wisconsin a resolution was adopted, part of which is given below, which was later adopted by conferences of the Congregational, Presbyterian and Baptist bodies. President Brannon, of Beloit College, who sends us this information, says that the Federation of Churches in Beloit is working to apply the project in that city.

"The separation of church and state in America makes it impossible for religious education to be carried on as a part of the public school system. This, however, makes it obligatory for every state organization to measure up to its opportunities and obligations in supplying the factor of religious education which the public school system is forbidden to give.

"In order to meet this educational problem wisely, it must be approached from the community standpoint and must be presented in such a way that it may have the cordial cooperation of all religious denominations on the one hand and the friendly cooperation of public school officials on the other. This achievement is being realized in many communities in the United States. It is being proposed that each religious denomination consider the present day needs in general to support a program which deals with the following points: (a) A community project for religious education shall be adopted and carried forward in whatever way seems best to each community concerned with the important and imperative measure. (b) Each denomination in the state commits itself cordially to some plan by which every child, particularly in the grades of the public school system, may have instruction in the ethical, moral, and spiritual principles set forth in the Old and New Testament, and proven by history to be the only sound basis for civilization. It is believed that at least one hour a day through each school day of the year should be dedicated to this important work. (c) All religious denominations concerned with the spiritual and social welfare of Wisconsin approve and commend the colleges on the Christian foundation in their efforts to develop wise courses of instruction for training leaders for religious education. (d) Religious organizations accepting this general co-operative program agree to appoint a delegate to any advisory commission which may participate in studying, perfecting, and executing such co-operative program of religious education in the State of Wisconsin."

In Westminster Abbey, as well as in a number of other places of worship in England, training in worship is being given by devoting a half-hour, before the service, to congregational drill in hymns and service, and to explanations especially of the hymns and other musical portions.

What sinister forces have succeeded in burying the "Smith-Towner" Bill? Whatever defects it may have had it would have changed the present proportions as to the use of our taxes, for every \$100 just 12 cents now going to education and \$94 to war purposes.

Notes

Dr. Warren P. Behan has become professor of the Bible at Ottawa University, Kansas.

Rev. Harold I. Donnelley is to be Director of Boys Work for the Presbyterian Board.

McPherson College, Kansas, offered a short-term course in Religious Education from January 30th to February 10th.

The Methodist Board of Sunday Schools has appointed Dr. Paulus Scharpff as Sunday School secretary for Germany.

Dr. Charles W. Brewbaker, Dayton, Ohio, has prepared a handy list of about 300 titles of books in the field of religious education.

Rev. Anson T. Dewey, D.D., has been appointed field representative for Religious Education for the Presbyterian Churches of Kansas.

The Churchworkers Club is the name of the professional organization of Directors and other salaried workers in churches in Rochester, N. Y.

The Committee on Social and Religious Surveys has engaged Prof. Erwin L. Shaver to make a survey of week-day work in religious education under the direction of The Council of the R. E. A.

In Seattle, Wash., three hundred Japanese residents are being trained in music and community singing by a Japanese musician, Mr. Sasaki, who also arranged, in connection with community singing, lectures on music and on citizenship.

The report of the Joint Commission on Courses in Religious Education in Colleges," adopted at the last convention of the R. E. A. was officially adopted by The Council of Church Boards of Education at its annual meeting, on January tenth.

"Correlation Between Sunday and Week-day Schools" is the title of an article by Professor George H. Betts, in the January "Church School" which should be studied in connection with the discussions proposed for the coming conference.

To the list of Commissions appointed by "The Wisconsin Assembly" as a branch of the R. E. A., as reported in RELIGIOUS EDUCATION for December, 1921, at page 365, there should be added the Commission on College Extension, President Silas Evans, Chairman.

The Religious Education Department of the Sacramento (Cal.) Federation of Churches is making a systematic study of the movies in that city. A committee visits each film and decides whether a commendation shall be issued. Notable improvement is said to be already noticeable.

The program of religious education at Lake Avenue Baptist Church, Rochester, New York, now includes a school of religion meeting in the evenings of the week, offering a course extending over three years. The first term has just been completed in eleven weeks. Over 129 persons took sufficient work in this course to receive credit; 202 were registered in the classes which met on Wednesday nights.

Mr. Harrison S. Elliott, who for six years was associated with the Student Department as Bible Study Secretary, has joined the staff of the Religious Work Department of the International Committee of Young Men's Christian Associations, effective January 1st, 1922. While representing the full Religious Work program, Mr. Elliott will give special attention to the field of Religious Education and for the present will continue to act in a counselling relationship to Association Press which he has recently served as editorial secretary.

"The school board at Ft. Worth, Tex., decided that the King James version of the Bible should be used in the public schools of the city. This action was contested as it usually is wherever the issue is raised. After the case was tried before the Supreme Court of the state, a decision was rendered that such use of the Bible is legal. The school board in its resolutions called attention to the fact that the United States government is founded upon the principles to be found in the Bible, and that the study of the Bible has been made compulsory at Harvard and some other great universities of the land."—*The Christian Century*.

WISCONSIN BRANCH

The report of the organization of "The Wisconsin Branch of the R. E. A.," given on page 365 of the December issue, failed to mention a fifth commission which was appointed, namely that on "College Extension."

COLORADO AUXILIARY

On January tenth there was organized at Denver "an auxiliary of the R. E. A. for the State of Colorado," including professional Directors of religious education and regional secretaries of the various Sunday-school boards. Professor John E. Bentley, Iliff School of Theology, is the President.

THE RELIGIOUS EDUCATION ASSOCIATION OF SOUTHERN CALIFORNIA

This organization was created on March 4th, 1921, and has held several meeting with papers of professional interest. Its officers are Honorary President, Dr. John G. Hill; President, Miss Blanche Wachob; Vice-President, Prof. H. H. Montgomery; Secretary-Treasurer, Rev. Holland F. Burr; Corresponding Secretary, Miss Sarah E. Bundy.

Reprints: Three articles appearing the last, December, issue of RELIGIOUS EDUCATION have been published in reprint form; they are "The Religious Education of the Deaf," by Prof. Laura H. Wild; "Some New Tests in Religious Education," by Prof. Clara F. Chassell, and "Cooperative Study of the Religious Life of Children," by Prof. Hugh Hartshorne. The office of the R. E. A., as well as the author, has a supply of the last mentioned.

"On Dec. 8, Hon. Wm. J. Bryan spoke before the Florida Baptist Convention, meeting at Miami, on the danger to the world of the theories of Darwinism. Following the address, the convention asked Mr. Bryan to draw up a program of legislation to be sent to the Florida legislature, requesting that body to pass an act prohibiting the teaching of anything in the schools and colleges of the state contrary to the Bible. The possible action of Florida, and of the Kentucky legislature in connection with a similar purpose in Kentucky, preparation looking forward which action is now in process among Kentucky Baptists and others, will elicit a nation-wide interest."—*The Western Recorder* (Baptist) Louisville.

RECENT PAMPHLETS

FIRST PAN-PACIFIC EDUCATIONAL CONFERENCE, Honolulu, August 11-24, 1921. Program and Proceedings. (Pan-Pacific Union.) (Q. 9-F.)

MOVING PICTURES IN THE CHURCH, Roy L. Smith. (Abingdon Press, New York, 1921, 35c.) (N. 3.)

VIEWPOINTS IN BIOGRAPHY, Katherine Tappert. (American Library Ass'n, Chicago, 1921.) (P. 9.)

FEEBLE-MINDED EX-SCHOOL CHILDREN, Helen T. Woolley and Hornell Hart. (Helen S. Trounstone Foundation, Cincinnati, 1921.) (G. 7.)

CENTRAL CONFERENCE OF AMERICAN RABBIS, Yearbook Vol. XXXI, Washington, D. C., 1921. (Q. 1.)

INFANT-WELFARE WORK IN EUROPE, Nettie McGill. (Government Printing Office, Washington, 1921.) (P. 1.)

THE STANDARD TRAINING COURSE, Catalog 1921, Requirements, Texts, Operation. (Gen'l S. S. Board, M. E. Church, South, Nashville.) (S. 7-1.)

SOME NEW TESTS OF RELIGIOUS EDUCATION, Clara F. Chassell. (Reprint from "Religious Education," Chicago, 1921.) (F. 1.)

COOPERATIVE STUDY OF THE RELIGIOUS LIFE OF CHILDREN, Hugh Hartshorne. (Reprint from "Religious Education," Chicago, 1921.) (F. 1.)

THE RELIGIOUS EDUCATION OF THE DEAF, Laura H. Wild. (Reprint from "Religious Education," Chicago, 1921.) (F. 1.)

THE RURAL SUNDAY SCHOOL, Charles E. Kepley. (University of South Carolina, Columbia, S. C., 1921.) (S. 3.)

A HIGH SCHOOL SOCIAL CENTER. (La Salle-Peru Township High School, Illinois.) (T. 4.)

Book Notes

PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY, Second Series, Vol. VI. Edited by *Frederick Wm. Loetscher*, Secretary. (G. P. Putnam's Sons, New York, 1921.) (W. 1.) The major part of this volume is devoted to a careful and most interesting study of the training of Protestant ministers for their work in the period in the United States before the development of theological seminaries. It is a fascinating contribution to the history of religious education, as well as to church history, and all students of this subject will gratefully owe their indebtedness to the writer, William O. Shewmaker. Those who sometimes assert that Church History is uninteresting might change their minds after trying this essay.

PAGEANTRY AND DRAMATICS IN RELIGIOUS EDUCATION, *William V. Meredith*. (Abingdon Press, New York, 1921, \$1.25.) (S. 6.) The whole field is approached from the point of view of the activities and play of children, although pains are taken to show the legitimate place of pageantry and dramatics in religious education. The directions for developing the abilities of children, for organizing pageants and dramatic play are excellent and show a reality of experience with children. Those who would use this method will find this a practical guide.

THE OPENING SERVICE IN THE YOUNG PEOPLE'S DEPARTMENTS, A Manual for Leaders. (Bd. of S. S. M. E. Church, Chicago, 1920, 10c.) (S. 3-W.) A short discussion of the worship period in the Young People's Department of the school, with several sample outlines.

HEBREW LIFE AND TIMES, *Harold B. Hunting*. (Abingdon Press, New York, 1921, \$1.25.) (S. 9-8.) In the Abingdon Series of texts for the week-day church school, planned for pupils of twelve and thirteen. Instead of the deadly thing called a formal history we have chapters leading students to see and understand the life of a people, its changes and developments. The daily life, the environment, the customs and habits of the Hebrew people are stated vividly, clearly and, consequently, interestingly. With text-books it is actual usage that puts them to the test, but there seems to be good reason to count on this as a useful text.

THE STORY OF RICO; ERICK AND SALLY, *Johanna Spyri*. (The Beacon Press, Boston, \$1.75 each.) These two attractively printed and bound books are well-executed translations of the work of the author of "Heidi." The thousands of children who love, and the many others who ought to enjoy that story will welcome these two simple, interesting tales of young life. Both will make useful additions to the shelf of books that Mother reads aloud.

A CANTICLE OF THE YEAR, edited by *Elvira J. Slack*. (The Woman's Press, New York, \$1.25.) A thought, from the best of poetry and prose, with which to start every day in the year.

FESTIVALS AND PLAYS OF CHILDREN; CHILD LIFE IN MUSIC; ARNOLD'S COLLECTION OF RHYTHMS FOR THE HOME, KINDERGARTEN AND PRIMARY, Compiled by *Francis M. Arnold*. (Willis Music Company, Cincinnati.) (T. 6.) In these three volumes the Director of Music at The National Kindergarten College reveals keen sympathy with childhood, as well as vivid imagination and musical insight, in the arrangement of airs and harmonies for children's play, games, festivals and worship. Both mothers in the home and teachers in kindergartens will find these books pleasing and useful.

AMERICAN CITIZENS AND THEIR GOVERNMENT, *Kenneth Colegrove*. (Abingdon Press, New York, 1921, \$1.75.) (S. 9-12.) A well-arranged and well-written text book on civics, or it might be fairer to say on citizenship, for the old formal impersonal treatment is largely abandoned and there is an evident forward-looking attitude, and a consciousness of problems to be met and possibilities to be realized. This book will be very useful with high-school students.

CONSTRUCTIVE EVANGELISM, *Ingram E. Bill*. (Judson Press, Philadelphia, 1921.) (Q. 5.) A good note is struck in this little book, the thought that evangelistic method should be faced toward the new religious society that must be realized. That purpose lifts what is called "evangelistic effort" from its narrow and devastating selfishness and makes it a part of the redemption of humanity.

CHILDREN'S GOSPEL STORY SERMONS, *Hugh T. Kerr*. (Fleming H. Revell Co., New York, \$1.25.) Simply fifty-two very short addresses to children prefaced by texts, usually within the comprehension of children and so short that they would scarcely become weary. So much is being made of the custom of preaching a sermonette to children before the old-folks real sermon that it might be worth while to make a study of the real processes involved.

DRAMATIC SKETCHES OF MISSION FIELDS, *Helen L. Willcox*. 1. Introduction; 2.

The Auspicious Day; 3. The Feast Day; 4. In Congo Land; 5. Prince and Peasant; 6. The Peasant's Choice; 7. The Cross in the Sky; 8. The Home-Coming; 9. Brothers; 10. The Need of Central America; 11. The Hut in the Great North Woods; 12. School-Days in Oklahoma; 13. In Washington Square. (Dept. of Missionary Education, Baptist Board of Education, New York City.) (S. 6.) Twelve missionary lessons set in dramatic form. While they stress the dialogue form rather heavily and seem to call for relatively little action, they will be found to offer good suggestions and may be used to teach the great missionary episodes or to show conditions and needs in other lands.

ICE-BREAKERS AND THE ICE-BREAKER HERSELF, *Edna Geister*. (George H. Doran Company, New York, 1921.) (T. 6.) Games, stunts, tricks, races, all the plans for getting young people to do things together, all the devices and methods that social and recreational leaders need. Here are ways in which young people can be led to have a good time without either feeling silly or following social fads.

SUNDAY TALKS TO TEACHERS, *Helen Wodehouse*. (Macmillan Company, New York, 1921, \$1.25.) (K. 3.) A book one might well wish to have every teacher read, whether a teacher in church school or elsewhere, for here the real experience of being a teacher is the theme and its deeper significances are illuminated by many a reference to high thoughts and wide vision. A book of inspiration to all who would really teach.

THE CHURCH IN THE PRESENT CRISIS, *William A. Harper*. (Fleming H. Revell Company, New York, \$1.75.) All frank facing of the problems of organized religious social life will help. This is a popular statement, likely to find access to the mind of the layman, written in a bright style with epigrammatic sentences, freely criticizing and recognizing the short-comings and difficulties but looking at some of the ways to better days. President Harper has rendered good service in this book.

THE MONDAY CLUB SERMONS, 1922 (Forty-seventh series). (Pilgrim Press, Boston, 1921) (S.8). This is the forty-seventh volume, published annually, of sermons on the lessons in the International Sunday School Uniform Series.

THE LESSON HANDBOOK, 1922, *Henry H. Meyer*; VEST POCKET LESSONS FOR 1922, *Philip W. Crannell*; THE SUPERINTENDENT'S HELPER, 1922, *Henry H. Meyer*. (Methodist Book Concern, New York, 1921) (S.8). These are the vest pocket style of teaching-helps on the Uniform Lessons. The one prepared for superintendents contains about forty pages of suggestions on the work of the school. Possibly the vest pocket library is better than none at all, but it is a little difficult to think seriously about teaching a lesson which can be developed in so small a space.

SOME CHRISTIAN IDEALS IN THE TEACHING PROFESSION, *Agnes S. Paul*. (Student Christian Movement, London, England, 1919 (F.0). These are very helpful and interesting addresses on the teacher's duties and their Christian interpretation. They were given to students in training for teaching who were yet in the high-school stage. It is no small matter to lead young people to see the religious possibilities of the teaching profession, and this is well done in these lectures.

RELIGION AND THE CHILD, *O. M. MacDermott, J. H. Bindley*. (Macmillan Company, New York, 1921) (G.2). A very brief didactic treatment of the religious training of children is followed by a more extended study of the biblical literature, the prayer book, catechism, and the materials of instruction common to the church-founded week-day schools of England.

MOVING PICTURES IN THE CHURCH, *Roy L. Smith*. (Abingdon Press, New York 1921) (N.8). A very practical and useful discussion with much information on sources of pictures and methods of their use.

PRINCIPLES AND METHODS OF MORAL TRAINING IN SCHOOL DISCIPLINE, *J. Welton and F. G. Blandford*. (University Tutorial Press, Cambridge, England.) Dr. Welton's modern and broad point of view make him one of the leaders of educational thought in England and render this book one of the most valuable treatises on moral training.

THE PARISH SCHOOL, *Joseph A. Dunney*. (Macmillan Company, New York, 1921.) (S. 9-1). A hand-book on the aims and methods of the Catholic parochial school. When one contemplates the enormous voluntary investment involved in these schools and the part which they play in the program of the Catholic Church, we are called upon to pay our respects to those who are thus loyal to their convictions and to take the opportunity offered by this book of understanding the genesis and method of the schools.

A TRAVEL BOOK FOR JUNIORS, *Helen Patten Hanson*. (Abingdon Press, New York, 1921, \$1.25.) (S. 9-4). Students are led in the most interesting manner on a journey across the Atlantic, to Palestine, to the scenes of Old and New Testament stories, told in the form of a real travel story. Junior pupils would read a book like this

with interest and in the hands of a skillful teacher, with proper maps and the wealth of good pictures this should prove a well adapted and practical text.

NEW PATHS THROUGH OLD PALESTINE, *Margaret Slattery*. (Pilgrim Press, Boston, \$1.50.) The romance and tradition of the Holy Land seen through the eyes of a true seer who makes us see more than shows in scenery.

ENDURING INVESTMENTS, *Roger W. Babson*. (Macmillan Company, New York, \$1.50.) The first part of this book is an insistence on the service of money to the more important things of life, and the second urges upon men of means investment in the great human enterprises of religion and education. Doubtless Mr. Babson's teachings will help to a broader and more human attitude thousands who are selfishly regarding their wealth.

THE STORY OF THE AMERICAN HYMN, *Edward S. Ninde*. (Abingdon Press, New York, 1921, \$3.50) (X.4). A valuable historical study of the hymns and hymn-makers in the United States since the Bay Psalm Book. It is surprising to find over two hundred hymns, nearly all of standard quality, in this review. An indispensable work in the library of all students of modern hymnology.

THE NEW TESTAMENT TODAY, *E. F. Scott*. (Macmillan Company, New York, 1921) (A.3). It would be difficult to find a more useful or more concise treatment of the modern point of view on the New Testament. A book to be commended to all who wish to survey the progress in literary study during the past two decades. While this is a scholarly treatise it is readable and sufficiently simple in form for the use of intelligent laymen.

SPIRITISM IN ANTIQUITY, *Lewis Bayles Paton*. (Macmillan Company, New York, 1921) (B.4). Those who imagine that the group of phenomena popularly classified under psychic research are peculiar to modern times would do well to read this most interesting study of the ideas and beliefs and the special cults of the ancient world. A thorough and scholarly study is made of the many and varied concepts that occupied so large a place in the minds and hopes of people in all time. This is a most valuable contribution to the study of comparative religion.

DIRECTORY OF CATHOLIC COLLEGES AND SCHOOLS, 1921, compiled by *James H. Ryan*. (National Catholic Welfare Council, Washington, 1921) (U.1). It is an impressive array of schools given in these 950 pages, showing 16 universities, 51 seminaries, 114 colleges, 1,552 high schools, 6,551 elementary schools, not to mention other institutions. In each case the officers and enrollment of the school are given.

SPIRITUAL EVOLUTION, *Benjamin F. Woodcox*. (Woodcox & Fanner, Battle Creek, 1921) (B. 0). Reminds one of attempting to read Confucius consecutively, like turning over a rock-pile in which gold gleams here and there unexpectedly. The theory is that spiritual development, into the farthest reaches, may proceed continuously under universal law.

TO BE OR NOT TO BE, *S. D. Chambers*. (Fleming H. Revell Co., New York, 1921, \$1.25) (Q. 8). At least it is a good sign of increasing interest in young life that volumes of addresses to children seem to be supplanting the erstwhile familiar volumes of ordinary—usually very ordinary—sermons. From a rather extended observation we conclude that the manner and the personality of the preacher is the largest single factor in these sermons, and that printed reproductions fail to reproduce the actual impressions. Those who preach to children may glean many good suggestions from this series of carefully prepared addresses.

THE JUNIOR CHURCH IN ACTION, *Weldon F. Crossland*. (George H. Doran Co., New York, 1921, \$1.50 net) (Q. 8). The first part deals with the methods that have increased attendance at Junior Services; the second consists of twenty sermons preached to Junior congregations. The point of view is that of building up an organization. There is need today for a study of the ministry of the church to children, especially through their social unity in the life and worship of a church. It takes more than a crowd of youngsters listening to sermonettes to make a junior church.

THE RURAL SUNDAY SCHOOL, *Charles Everett Kepley*. (University of South Carolina, Columbia, 1921) (S.3). The details of organization for schools in rural districts based upon the traditional methods and without much outlook into modern educational ideals.

HOW TO CONDUCT A DAILY VACATION BIBLE SCHOOL, (Daily Vacation Bible School Federation, Chicago.)

RELIGIOUS VALUES AND RECENT PHILOSOPHY, *Edgar S. Brightman*. (Boston University, Boston.)

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